

CERTAINE  
COMFORTABLE  
SERMONS VPON  
THE CXXIV. PSALME.

*Tending to stirre vp Thankfulnessse  
for our Deliuerance from the late  
Gunpowder-Treason:*

Preached before the Lady ELIZABETH  
*Her Grace, At Combe:*

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By DANIEL DIKE, Preacher of  
the Word of GOD.

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PSAL. 18. 50.

*Great deliuerances giueth he vnto his King, and sheweth mercy  
to his Anointed, euen to Dauid, and to his seed for euer.*

PSAL. 102. 18.

*This shalbe written for the generation to come, and the people  
which shalbe created, shall praise the Lord.*

Scene and allowed.

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of the Rose. 1617. ●



CONTAINING  
COMFORTABLE  
SERMONS UPON  
THE EXODUS







TO THE MOST  
GRATIOVS LADY,

*The Lady ELIZABETH, eldest*

Daughter to our Soueraigne Lord

JAMES, by the grace of GOD, of

*Great Britaine, France and Ireland,*

King, Defender of the

FAITH.



OST GRATIOVS LADY:

*It is reported of Tiberius,  
that hee taxed the indiscretion  
of the Ilienses, comforting  
him long after the death of  
his sonne, with this answeare,  
That hee also was sorry  
for them, because they had*

*Sueton in Tiber.*

*lost that worthy Citizen Hector, one dead many  
hundred yeeres before. I might feare likewise lest  
this gratulorie seruice, something of the latest, might  
finde the same entertainment with your Grace, which  
their consolatorie with him: knew I not how unlike*



## The Epistle Dedicatorie.

*the case is of consolation and gratulation. For griefe commonly being worne away in time, the late comforter is a comforter both miserable and ridiculous; miserable, by application of remedie, causing healed wounds to bleede afresh; ridiculous, unseasonably and out of time doing that which time it selfe hath done before him, bringing a hand-kerchiefe to wipe away teares already dried. But ioy being an affection more pleasing and agreeing to our nature, and so (specially in greater objects) not so soone vanishing, latenesse in gratulation may not in like manner bee imputed. If it might in other occasions of ioy, yet certainly not in this, which is no lesse then as it were the resurrection of this whole Isle from the dead, whereby wee may bee saide to haue receiued againe our parents, children, husbands, wiues, kindred, and acquaintance; as Abraham is sayd after a sort to haue receiued Isaac from the dead. And therefore it iustly claimeth a constant and continuing ioy: which if it obtaine not at our hands, but that we bee as they, who seeing Iohn to bee a shining and a burning light, reioyced for a season in him; it cannot be liable to censure, by a fresh supply of oyle, to refresh the fainting light of the lampe, and by the renewed remembrance of so ioyfull a worke to reuiue the languishing spirits of our ioy. Which endeavour performed in this Treatise, after approbation receiued from those whose iudgement and learning I humbly reuerence, I am here bold to offer the reading of it to your Graces eyes, which before was uttered in your hearing; yet not altogether the same, but enlarged with some additions; though not so much added*

Heb. 11. 9.

Iohn 5. 35.



## The Epistle Dedicatorie.

added now, as purposely shortened then, in regard of the time.

May it please your Grace to interpret this my paines as a testimony of this my most dutifull affection towards you; the desert of your many peerelesse indowments affecting mee the more, because a daily eye-witnesse of them in the house where those two honourable personages the Lord and Lady Harington, most carefully and dutifully doe attend your Grace.

I trust none will iudge such bookes unfit for you, that knoweth your excellent graces, apt, as for any good learning, so for this spirituall doctrine, beeing thereto applied. And such is the will of God, that they which are but young should bee informed of his benefites, and namely the great deliuerances wherewith hee hath deliuered them and all his people; which, as I haue intended in this Treatise, so I beseech your Grace to giue me leaue to remember you how soone God hath begunne to manifest his speciall providence ouer you, that you may beginne as soone to manifest your obedience to him. Therefore did God make you like his Sonne, in that his carely persecution, when with him you were faine to leaue the place of your abode for feare of these bloody Herods, that you should bee like him also in your as early growing in grace and wisdom, and fauour with God and man. Betimes hath he giuen you euidence of the unsoundnesse of that treacherous Romish religion, that betimes you might learne to hate it with a perfect hatred, and with no lesse perfect loue to embrace the sinceritie of that religion, wherein hitherto you haue bene so happily taught and protected.

Matth. 2.

Luke 2.



## The Epistle Dedicatorie.

Matth. 18.

Eſay 9. 3

*Now that great God which chargeth the Angels of heauen with the least of his little ones, vouchsafe that honourable patronage and protection vnto your Grace, the choiseſt of that number, that being preſerued from all dangers whatſoeuer, you may bee reſerued for the great good of the Church; that as ſhee reioyceth already in the bloſſomes of your ſpring, ſo ſhe may hereafter much more reioyce, euen according to the ioy in harueſt, in the fruits of your harueſt. Amen.*  
Combe, May. 28.

Your Graces in all dutie moſt

deepely bounden ſeruant,

DANIEL DIKE.

THE





## THE EPISTLE TO THE READER.

**H**ou doest (I doubt not Christian Reader) duely consider and beare yet fresh in minde, how of late in this our State and Kingdome, thrice in three yeeres space hath the Axe beene brought downe to the root of the tree, whereby we all were euen at next doore to ruine and destruction; and how also within the same three yceres, yeere after yeere, hath Iesus Christ the dresser of our Vine-yard stood vp for vs in the gap, keeping from vs the blow of God his vnheathed iudgement, keeping on vnto vs the course of his vnderferued mercy, that neither by the death of her, whose life was our light more then forty yeeres space, came that vpon vs which we much feared, and our enemies long time expected; neither by the pestilence after, which kindled amongst vs, killed of vs thousands and ten thousands, were wee wholly consumed, or our land greatly dispeopled; neither by  
the



*The Epistle.*

the plot and powder of those hellish miscreants intending to bring vpon vs a suddaine, fearefull, and irreparable ouerthrow at once of all, was our King and Kingdome, the Peeres and people of our Land, so much as by the losse of one onely haire hurt and indammaged. The Lord our God for the sake of his Sonne hath thus againe and againe stayed the stroke of his hand comming downe vpon vs, and called in his decree sent out against vs, for no other end, but that reserued by his Mercy, we should seeke after Iustice; hauing long respite to amend our liues, wee should bring forth fruits worthy amendment of life; and still enioying our state and standing in his Vineyard, should at last delight him with the good and pleasant grapes of trueth and holinesse. Whereunto that we may be brought, he hath not onely enlarged by his lenity the space of our repentance, but also called vpon vs by his remembrancers to repent: so both waiting for, and working also our conuersion, vouchsafing vs grace of deliuerance for the triall of our thankfulnessse, and adding vnto that grace the grace of seruent and frequent exhortation to make vs thankfull. A great mercy it is, that hee should so spare vs being but a barren figge-tree, but a double mercy that hee should (as our Sauour speaketh in the Gospel) also digge and dung vs about, to make vs fruitfull. A great mercy it is, that of late he hath deliuered vs from such a danger, so villanous in respect of them that plotted it, so horrible in regard of them that were to bee indangered by it,

so



so craftily contriued, so maliciously pursued, so neerely effected, as that the like our fathers fathers before vs haue neuer heard of; and our childrens children after vs will euer speake of. But consider if hee hath not seconded this his mercy with as great a mercy: in that to the end we might not receiue this grace in vaine, he hath sent vs many his faithfull seruants to rouze vs out of our carnall securitie, to raise vs from the death of sinne, to moue vs to thankfulness for his infinite mercie, and to make vs awfull of his vnpartiall seueritie. Which, how other the Ministers of Christ haue well performed, I am not now to speake of: this I say, that hee, whose worke doth heere present it selfe to thy view, hath in fulfilling his ministerie, aimed at this, and not missed his marke: hath set his heart to procure God praise from his auditors, for reducing our life from the gates of death, and hath had the hand of God graciously vpon him, to furnish and fit him for this so great a cause and seruice of God and his Church. In which, what he oncedid (as his place required) vnto certaine more priuately deliuer, that doeth hee now (as the Churches good requireth) vnto all more publicly offer.

The subiect doth commend the worke: the worke doth well beseeme the subiect; the drift and gift of the Author, I assure thee, doe most sweetely conspire to inflame thy minde with a sacred heat, and desire of ioyning thy heart and tongue vnto the Quire of Saints and Angels in that their seruice of sounding *Hallelu Jah.* Vnto



## The Epistle

which duety of praising God, wee earthly lumps, and leaden spirited men, are hardly incited. Who knoweth not in the day of the Lords wrath, how needefull it is that the Priests of the Lord should call the people to sackcloth and fasting, lest otherwise they should turne to slaying of bullocks and feasting? But farre greater neede is there, that vpon receiuing rare and extraordinary fauours of God, *Moyſes* and *Aaron* should direct and pro- uoke Israel to true thanksgiuing, lest otherwise they turne to vaine and wanton iollity. For as it is a rarer thing rightly to weild prosperity, then patiently to beare aduersity: so is it harder for a man after deliuerance to bee dutifull in rendring thanks and praise vnto God, then in danger to be earnest and instant in calling vpon the name of God. Ten lepers as yet vncleansed, crie all alike loud vnto Christ in crauing his helpe: but beeing once cleansed, of ten but one returnes to giue him thanks for obtaining their suit. *Pharaob* in his distresse could say, *Pray to Iehouah for mee*: but eased of his smart hee would neuer say, Praise the Lord with me. *Hezekias* a good and godly King, was in his sicknesse respected, vpon his praying with deuout humility: but after his recouery, was re- proued for *not rendring according to the reward be- stowed vpon him*.

Luke 17. 13. 25.

2. Chron. 32. 25.

So hard it is euen for the best to giue vnto God his right of glory and praise, for the mercies recei- ued at his hands. And yet are the mercies of God no mercies in mercy to wicked and vngratefull men; but cruely iudgements, as being meanes of heauier



heauier iudgements in time to come. Many of Israel that passing *through the Sea*, sang with *Moses* and *Miriam* triumphantly for their deliuerance out of Egypt; shortly after fearefully fell, ouerthrowne of God in the wildernesse: and why? they seeing his wonders, learned not to feare him, but shewed themselues wretched and vngratefull murmurers. The Israelites vnder the second *Sera- boom* preuailed mightily against their enemies; and yet euen then saith the Prophet, *Reioyce not, O Israel*: and why? they amended not their idolatrie and other sinnes, as the Prophet there also sheweth. And to many of vs (I doubt) the publike ioy of our late deliuerance will bee priuately but wofull gaine: a gaine of time, for the deferring of their punishment deserued; but a gaine withall of sorer vengeance in time to bee powred vpon them: and why? for that few (I feare) haue any whit more departed from sinne, escaping this iudgement that was ready to haue sealed vpon vs, because of sinne. That therefore it may be a mercy vnto thee to see the King in glory, the State in safety, the land in prosperity; a mercie to sit quietly vnder thine owne vine, to eate thy bread with comfort, to lie downe in security, to rise in peace; a mercy to enioy thy goods and lands, the wife and children that God hath giuen thee; a mercy to haue liberty of going vp to the house of God, to haue the Word, the Sacraments, and prayer in open assemblies; of all which thou haddest bene depriued, had not the cursed Papist of his cruell purpose beene defeated: that, I say, the

1. Chro 10. 1. 2. 3.  
4. 5. &c.

Hose 9.



*The Epistle.*

fruition of these things in a maner recovered by our late deliuerance, may bee vnto thee mercy, no iudgement; striue to grow in the grace, and to goe forward in the practice of true thankfulnessse. Which if thou mindest, this Treatise following may be a blessed meanes herein to further thee: the argument thereof tending to stirre vp vnto this great duty, so generally neglected. Let therefore the matter of this Treatise drawe thee on to peruse the same, and thou shalt finde in the manner of the handling, the matter so plainly opened, so orderly disposed, so learnedly vttered, so pitifully, so purely, and powerfully deliuered, that hereafter the very name of the author ( I doubt not ) will giue his workes credit and countenance sufficient with thee. In assurance whereof I passe thee ouer to reade ouer and ouer againe the booke it selfe, wishing that it may by the grace of the same spirit, wherewith it was penned, bee vnto thee of that good in the reading of it, as the author intended, and did wish thee in the publishing of it.

*Thine wholly in him whose of  
right thou wholly art.*

N.W.

THE





THE OPINION OF A  
Learned Brother touching  
this TREATISE.



*Among all the gratulatory Treatises that I haue seene for our late deliuerance from the bloody designements and flagitious practises of the Romanists, whose religion is well marked out by this cognizance, They eate their God, and kill their King, I doe specially commend vnto thy reading (according to mine vnderstanding and prinate apprehension) these diuine and right profitable Meditations vpon the CXXIV. Psalme. The frame and composition whereof is from art and iudgement, the doctrines naturall, the proofes pertinent, the applications faithfull; the stile argueth the authors skill in the language of Canaan, without all vaine and foolish affectation, the common payson of this age.*

*Reade and peruse with prayer and diligence, and thou shalt finde the trueth of my report, which I thought good to set downe for thine encouragement, without any preiudice to other good and commendable endeauours of the same nature. For in this case better it is to bewray ignorance, then to conceale affection, beeing a day of good tidings; and shall any man doe well to hold his peace?*

*But there is an obiection cast in the way, as the dead body of Amasa, to hinder the passage and entertaine-*

1. King. 7. 9.

2. Sam. 20.



## Another Epistle to the Reader.

ment of this Treatise, namely, that gratulation now is out of date and too unseasonable, the danger is past and gone, the wonderment of the Lords mighty worke is outworne, and more then halfe forgotten.

*Alas, is the sharpe edge so suddenly made dull of our seeming ioy and thankfulnessse for that immediate preuention ( O the mercies of our God are about all his workes ! ) of an unrecoverable downefall of our present and future happinesse? hath our reioycing beene with the Pharisee in tongue and countenance alone? is our deuotion so momentany, and our thankful remembrance as the morning dew, that so soone the renewed memory of our great deliuerance should become wearisomnesse vnto our spirits, there being but the watch of a night, and the turning of an hand, betweene vs and so deadly desolations?*

*Certainely England is iustly charged with \* Israels error, whose prayers and prayes ended so soone as they passed the Red Sea.*

*What cause therefore haue such who desire to consent and obey, and to praise the Lord in the land of the liuing, to be euer taking the cup of saluation in their hands, and readily to embrace all fresh supplies and new remembrances whereby our slumbring affections may be awakened, and wee at the length prouoked to set the record of this marueilous mercie in the Kalender of our hearts for euer? For surely it is the day which the Lord himselfe hath made.*

*But I am passing the bounds of my purpose of setting downe my conceit of the Treatise: I will onely adde this caueat, Sinne no more, lest a worfe thing happen.*

SOME

Luke 18. 11.

\* As it is diuinely obserued, and set downe by the hand of a ready writer;  
Beneficij enim memoria est breuissima.  
Καὶ ὁ δεινὸς παράκλησις τοῦ Χριστοῦ ἡμεῶν ἡ χάρις.  
Psal. 118. 24.





# SOME SHORT MEDITATIONS

on the 124. Psalm, seruing  
to excite vs to thankfulness for  
our late deliuerance.

- 1 *If the Lord had not bene on our side, may Israel now say:*
- 2 *If the Lord had not bene on our side when men rose up against vs,*
- 3 *They had then swallowed vs up quicke, when their wrath was kindled against vs;*
- 4 *Then the waters had drowned vs, the torrent had gone ouer our soule:*
- 5 *Then had the swelling waters gone ouer our soule.*



**W**E had no sooner returned  
again (Gracious, Honourable, and welbeloued) to  
this place of our rest and  
abode, but my mind immed-  
iately began to returne  
afresh, to her former medi-  
tations of that our late, so  
mighty and mercifull deliuerance; wherein Gods  
might

The occasion  
of our chusing.



Psal. 126. 6.

Psal. 126. 6.

Isay 9. 3.

Psal. 58. 10.

2. Sam. 15.

might and mercy seemed to strue together for the preeminence. For we went hence indeede, as into a little kinde of exile, not much vnlike those *Iewes*, carrying out *precious seed*, though not with weeping eyes, yet waucring mindes, doubtfull of the harvest. But I saw how we returned (almost within the space of so many dayes as they did yeeres, so timely was our harvest about theirs) euen (as the selfe same *Iewes* did) *with ioy, and bringing our sheaves full eared, and ripened* with the blood of those *Traitours*, as with the latter raine; yea, with triumph and victory, as it were diuiding the spoile, and *washing our feete* in the blood of our bloody aduersaries. Wee went hence, not much vnlike *Dauid*, who for feare of vngracious *Absalom* was constrained to leaue his *Ierusalem*, yet had many faithfull ones cleauing fast vnto him in that his danger.

So your *Grace*, and *Honors* likewise, in that so-daine flight, and remouall from this place of your quiet repose, (occasioned by many vnnaturall *Absaloms*, vnhappy *sonnes of Belial*) had sufficient and plentifull proofe of the faithfull and seruent affections, not of some particular *Ittaies* and *Hushaies* onely, but euen of this whole Countrey, and that ancient and famous mother-Citie thereof, where (as in another *Mahanaim*) you found so safe shelter and honourable harbour all this while. But as in that your sitting, mee thought I saw *Dauid* with his traine, going out of his owne place and Princely Palace: so in your returne, the generall attendance of that whole worthy and worshipfull



shipfull societie, ioyfully accompanying you hither, brought to my minde, yea almost represented to mine eye, the same *Dauid*, in great royaltie, returning home, after the slaughter of *Absalom*, honourably attended, and ioyfully congratulated by his subjects of all sorts, striving in a commendable emulation, who should goe furthest in the declaration of loue and loyaltie. Whereupon comparing your going out, and the manner thereof, with this your comming in againe, I could not, but in the humble acknowledgement of Gods powerfull providence and protection, both in our outgoing and incomming, renewe the remembrance of that our memorable deliuerance; and in the renewed remembrance thereof, enter more seriously into the meditation of those duties, which, for the same, the Lord expecteth at our hands. At our hands, I say, in more speciall manner, by how much we are further interested in this his mercie, then many other of our brethren. For this purpose I haue chosen, and am now accordingly purposed to interpret this Psalm vnto you. The Author is *Dauid*, that *sweet singer of Israel*, and the Prophet by whom God penned this Psalm. The occasion in particular is not set downe: but it appeareth, that it was some speciall deliuerance, as from *Absalom*, or else the remembrance of those many deliuerances, both in *Dauids* owne time, and formerly. For they must needs bee deceived, that make the preservation of the Church in the *Babylonicall* Captiuitie, the occasion; since this Psalm was made by

2. Sam. 10.

Psalm. 121. 8.

2. Sam. 23. 1.

2. Of *Dauids* composing this Psalm.*Bucer in hunc Psalmum.*



The generall  
drift.

And dispositi-  
on thereof.

The speciall  
branching of  
the parts.

I.

2.

1.

David many hundred yeeres before that Captiuitie.

The Psalme is eucharisticall, a profession of thankfulness for mercies receiued. The argument, whereby they inforce themselves to thankfulness, is taken from the right subiect, to whom thanksgiving is due, namely, he that is the speciall and onely cause of our preservation. It is thus to bee framed: *He, and hee that onely deliuered vs out of most deadly and desperate dangers; is to bee praised: The Lord, and the Lord onely deliuered vs out of such danger; Ergo, Praised be the Lord.* The proposition is to be vnderstood: The assumption is set downe in the fise first verses: And then the conclusion in the three last. In the assumption consider; 1. how it is illustrated generally, by the certaine truth thereof: 1. in those words, *may Israel now say*; that is, it is so certaine and vndoubted a truth, that Israel may boldly and confidently auerre it, without any sticking at it: 2. in the repetition of the same words againe in the 2. verse. 2. The speciall parts thereof, which are two; 1. the description of those dangers wherein they were, in 3, 4, 5. verses. They are set forth in metaphoricall termes, to be very extreme dangers, like to the dangers of him that is in the way of a wilde rauenous beast, that comes running with his mouth wide open, readie to deuoure him quicke; or like to the dangers of those houses that are assailed and set vpon with strong streames and violent torrents of swelling waters. And these dangers are set out further by the cause whence they came, 2. verse  
when



when men rose up against us, and 3. verse, when their anger was kindled against us. Where these men and their anger are compared to barbarons and sauage beasts, and their fiercenesse and furie; which is such, that (without any more adoe) they swallow downe quicke the prey they meet with; yea, to the senselesse creatures of fire and water, and their violence, that without all mercie make ha-uocke, not beeing able to restrain themselves.

2. The setting downe of the meanes, whereby they escaped these dangers, 1. and 2. verses: *If the Lord had not beene on our side, &c.* where the cause is made to be the helpe and presence of God, which is described by the time, *when men rose up against us.* These are the two parts of this assumption: for so much the very words must needs import, when it is said, *If the Lord had not been on our side, wee had beene ouerthrowne of our enemies;* namely, 1. That they were in great danger of destruction. 2 That yet they escaped it; because God was on their side.

And this is the resolution of the assumption, the antecedent of the *enthymeme* of this Psalm: of the conclusion, the consequent of the *enthymeme*, how it is to bee resolved, wee will shew when wee come to it.

To begin then with the generall illustration of the assumption from the certaintie thereof, *May Israel now say:* Here it plainly appeareth, that *Dauid* composed this Psalm for the vse of *Israel*, as a forme of thankesgiuing (which they should vse) for their deliuerance, and therefore the words

2.

The generall illustration of the assumption, from the certaintie thereof.



Whence arise  
these doctrines

I.

Set formes of  
prayer lawfull.

But how.

2.

Memory of  
Gods speciall  
workes must  
be maintained

may bee read, *Let Israel now say.* Where learne,  
1. That set formes of prayer are lawfull, euen  
vpon extraordinarie occasions, when the spirit of  
prayer is more effectuell then at other times, the  
very times then teaching them to pray, that pray-  
ed not before, opening the lips before shut, in-  
larging the heart before straitened, and abun-  
dantly filling and furnishing both minde and  
mouth with meditations and words, that be-  
fore were to seeke for both. And yet if euen in  
these extraordinarie occasions there may be place  
for set frames of prayers, how much more in our  
daily and ordinarie occasions, when our dulnesse  
and slownesse being farre greater, (as also the as-  
sistance of the spirit is farre lesser) doth much  
more craue the succour and reliefe of such like  
helpes? I note this against those fanaticall spirits,  
that presuming, I know not vpon what presence  
of the spirit, would cry downe all manner of set  
formes of prayer, both in publike and priuate vse;  
yet so, that care is to bee had of those which com-  
pose formes of prayer for others vse, that they be  
such as may deserue this title to bee prefixed, *May  
Israel say.* 2. That wee must by all good meanes  
labour to preserue the memorie of Gods great  
and glorious workes, either of iudgement vpon  
his enemies, or mercie towards the Church. For  
this was the reason that *David* set himselfe on  
worke in penning this Psalm, that it might bee  
a memoriall euen to all generations of the many  
deliuerances of Israel. And for the better fur-  
thering of this his purpose, besides his penning  
of



of it, hee calls vpon them to vse it, being penned, *Let Israell say.* For oftentimes many worthy memorials and monuments (through the negligence of men) grow out of vse and request, and become a prey to the moths, and to rust, as the Booke of *Moses* in *Iosias* time found hid in a nooke of the Temple. Hence it was that in times past the Holy Fathers would not let slip any memorable act of Gods prouidence, without setting some speciall marke and Memento vpon it, whereby it might continue fresh in their memories, yea and of succeeding generations after them. That valley wherein *Iehoshaphats* aduersaries were ouerthrowne, was called *Beracah*; that is, the valley of blessing, that that valley might no sooner bee named, but that famous overthrow of those proud aduersaries might presently present it selfe vnto their mindes and memories: for the very selfe-same cause did *Iacob* call the name of that place where God appeared vnto him, *Bethel*, though before it was called *Luz*: and *Dauid* the place where *Vzza* was smitten, *Perez-vzza*: and *Abraham* the place where *Isaac* was deliuered from the bloudie knife that was entring into his throat, *Iehonah-ijreh*. And diuers such like examples there are of places receiving their denomination from the strange workes of God done in them, that so by this meanes, in the very name, the workes of God might the more easily bee carried and conueyed vnto the memories euen of following generations. Hence likewise it was, that the censurs of those seditious

2. Chron. 34. 14.

2. Chron. 20. 26.

Gen. 28. 19.

1. Chron. 13. 11.

Gen. 22. 14.

Num. 16. 37, 38.



Verse 40.

Ester 9. 11, 22,  
26.1. Mach. 4. 59.  
Hebr. 12. 1.

rebels were commanded to bee taken out of the burning, that broad plates for a couering of the Altar might bee made of them. To no other end, then that it might bee a remembrance of that remarkable iudgement of fire vpon *Corah* and his complices. The like care of deliuering that famous deliuerance of the Iewes out of *Hamans* hands from forgetfulnesse, was that which moued *Mordecai* to appoint the dayes of their deliuerance to be solemnized as holidayes, yea and to bee called by the name of *Purim*, that the very name might bring to their mindes the deuillish deuice of *Hamman*, in casting of lots for their destruction. Where (by the way) let it bee marked, that if those Iewes stucke not to celebrate the memorie of that their victorious deliuerance, which could not but bee verie odious and distastefull to the Persians, of whom they had slaine many, and amongst whom they liued as sojourners and exiles; what a shame then must it be for vs, that liue as free men in our owne Countrey, and as Lords ouer our enemies amongst vs, if wee shall bee found slow and slacke to honour the like worke of God with the like memoriall? To these examples may be added that solempne anniuersarie feast of the dedication of the Temple, in remembrance of the mightie and miraculous deliuerance thereof out of the hands of vsurping and polluting tyrants, by *Iudas Machabees*. These and many other such like examples (whereof the Scripture is so plentifull) being as it were a cloud of witnesses, ought to bee of speciall vse to vs at this day, who haue receiued a deliuerance



rance that may seeme to obscure all other deliuerances that were before. And God loueth to haue his latest mercies not the last in our remembrance. Nay, so would hee haue his latest mercies remembered, that he himselfe will take his stile from them, as, after the Israelites departure from Ægypt, Gods stile was this, *The Lord God that brought thee out of the Land of Ægypt.* But afterward vpon the accessse of another as mightie and memorable deliuerance, that stile was changed: *The day is come (saith the Lord) that they shall no more say, The Lord liueth that brought vp the children of Israel out of the land of Ægypt; but, The Lord liueth, which brought them out of the land of the North, &c.* If then before, Gods stile among vs in England were this, *The Lord that confounded the invincible Nauie of the Spaniards;* the date thereof is now expired, and the dayes are come wherein it shall be said no longer, *The Lord the vanquisher of the invincible Armado;* but, the Lord the confounder of the treasonable practice by gun-powder to destroy the Parliament, and after the whole Kingdome. A victorie deseruing the erection of eternall Trophees, to be written not onely in bookes, but also in all our hearts, *with a pen of iron, and a point of diamond,* with characters indeleble. For the which both Gods glory, and his enemies conviction, our owne present, and posterities future good, doe earnestly call vpon vs. That as there be many, who (in imitation of *Dauid*) by their writings haue laboured to eternize the memory of this renowned worke of God: so all of vs might doe the like, by tradition of

Specially of the latest, when they may compare with any of the former, such as is our late deliuerance.

Exod. 20.2.

Ier. 13. 7, 8.

Ier. 17. 1.  
And that for these foure reasons.



of lively voice, the father to the childe, and those children to their children, successiuey declaring it, and so propagating and perpetuating the memory thereof to all posterities.

## I.

Gods glory.

Exod. 15. 3.

Psal. 98. 1.

Iob 29. 11.

Psal. 66. 5.

First, Gods glorie, no lesse, nay much more, craueth this at our hands, then the desert of a victorious Generall doth the erection of a Trophce and monument of the victorie. What, shall those heathen Emperours bee so honoured, and shall not God, who indeed is a *man of warre*, and who alone, *with his owne right hand*, and not (as they) with the helpe of any aide of souldiers, getteth himselfe the victorie; shall not he (I say) be much more honoured with eternall monuments of his power and prowesse? And shall workes mechanicall (in which is any speciall artifice and workmanship) be graced with the wishly eye of the beholder, feeding it selfe with the sight thereof; and shall not our eyes much more *giue witnesse* to Gods strange and admirable (and yet withall amiable) workes? And shall it be an indignitie to a skilfull workeman, hauing brought to perfection some rare and precious worke, if no bodie would daine the casting of their eyes vpon it? how much more then to God, if his maruellous workes so full of wisdom and power, shall not with a *magneticall attraction*, draw towards them the eyes of vs all, attentiuely and with obseruation to take a through view of them? Especially since God himselfe hath called vs hereunto, and inuiteth vs on to this so goodly a sight, Psalme 66. 5. *Come, and behold the workes of God: hee is terrible in his doings*



doings towards the sonnes of men. Psalm. 111. Many high titles are there set vpon the workes of God, that they are great, glorious, wonderfull, beautifull, and therefore to be sought out of all them that loue them. Though God should hold his peace, and giue no such glorious titles vnto his workes, yet they themselues call vs vnto themselues, and bid vs come and behold their beauties yea, though they themselues were silent, this their beautie speaketh. For there is not any (no not of the least or lowest) of Gods ordinarie and daily workes, which doth not presently (at the first sight) shew both the workman, and the excellencie of his workmanship. How much more then his speciall and extraordinarie workes, which haue in them so liuely markes and expresse characters of that diuine might and maiestie? Psalme 9.16. *The Lord is knowne by executing iudgement: the wicked is snared in the worke of his owne hands.* Hence the Psalmist speaking of the strange workes of God which his ancestors had seene, calleth them the goings of God; *They haue seene, O God, thy goings.* Now looke how by seeing the print of a mans foot, we conceiue presently that such a creature hath been in that place; so when wee see these admirable workes of God, wee cannot but acknowledge his providence, and cry out, the skillfull finger of God, *surely God hath bene here.* So that a man may euen trace God, and (as the Apostle speaketh) euen grope him with the hand, in these his so wise and worthy workes.

And hence ariseth the second inducement, and

D inuitation

Verse 2, 3, 4.

Psal. 9. 16.

Psal. 67. 24.

Exod. 8. 19.

Gen. 28. 16.

Act. 17. 27.



Enemies con-  
uiction.

Iob 5. 16.

Pfal. 79. 10.

Pfal. 67. 21.

Deut. 32. 42.

Pfal. 116. 3.

Exod. 8. 19.

Pfal. 58. 1.

Pfal. 66. 3.

3.  
Our owne.

inuitation vnto the serious consideration and conseruation of these speciall workes of God in our memories; namely, that hereby the wicked may be conuicted, and *the mouth of iniquitie stopped*, Psal. 107. 42. For whereas when God held his arme still in his bolome, they were not afraid, blasphemously to aske, *Where is now their God?* in these powerfull workes, God (plucking out his hand, and wounding the hairy pate of his Churches enemies) answereth them to the full, saying, Here is that God whom you asked for, here hee is, making *his arrowes drunke with the bloud, and his sword eating the flesh of his foes*. Then are they hushed presently, & forced to say with those heathen, *The Lord hath done great things for them*; with those magicians, *The finger of God*; and with those, Psal. 58. 11. *Verily there is fruit for the righteous: doubtlesse there is a God that indgeth the earth*. So true is that of the Psalmist, *how terrible art thou in thy workes? through the greatnesse of thy power* (namely, witnessed in thy workes) *shall thy enemies bee in subiection vnto thee*. That then we may bee able to confute and confound the barking and snarling Atheist, and other aduersaries of the Church, it is necessarie that our memories should bee rich treasures and store-houses, in which these excellent workes of God may be preserued.

Specially as (besides this conuiction of our aduersaries) we shall by the same meanes benefit our selues, furthering and fortifying our faith, feeding our hope, and nourishing & increasing that spirituall ioy which we haue in God, Psal. 58. 10. 107. 42.

But



But if our owne benefit preuaile not with vs,  
yet at least the respect of the good of the posteritie  
after vs. For it may so fall out, that future genera-  
tions may make greater vse of Gods Iudgements,  
then that present age which they most concerned,  
and which was an eye-witnesse of them. Happly  
because the present beholders stand amazed and  
astonied at the greatnesse of them, and so haue not  
their mindes so free, rightly to iudge and make vse  
of them, as the posteritie may haue. O then let vs  
not be iniurious to our posterity, let vs not defraud  
them of so rich a treasure as the knowledge of this  
late valiant exploit of the Lord: though we be re-  
gardlessse of our selues, yet let vs haue some care of  
those that shall rise vp after vs, passing ouer this so  
noble and notable a worke of God in the best man-  
ner vnto them, as we are commanded, Psal. 78. 6.  
that so *the children as yet unborne may rise up and tell  
it to their children.*

But it may here be asked, when *David* here wished *Israel* to take up the words of this Psalm, thereby to maintain the memory of their deliverances; what *Israel* it is that he meaneth? for all are not *Israel* that are of *Israel*. Ans. There is a two-fold *Israel*: the pure *Israelite*, void of guile, as it is exemplified in *Nathaniel*, which is called the *Israel of God*: and the base and formall *Israelite* of *S. Paul*, that hath nothing but the forme and outward fashion of religion; the outward *Jew*, that hath nothing to shew for the approving of his *Israelitisme*, but circumcision in the flesh, and the vizar of outward profession: but as for the power and

4.  
Posterities  
good.

**Pfal. 78. 6.**

*Quest.*

**ROM.9.6.**

*Ans.*

*Psal. 73. 1.*

*Iob. I. 47.*

**Gal. 6. 16.**

2. *Tim.* 3. 5.

μορφῶσιν, εἶ-  
να, formam, ima-  
ginem. Suid.

Rom.2.28.



Renel. 22. 15.

Psal. 50. 16.

Psal. 54. 14.

life of godlinesse, that he hath denied. And therefore howsoever in outward profession he be within, yet by his workes hee sheweth himselfe to bee one of those that are *without*; such a stranger and alien from God and his covenants. As *David* in this regard is not afraid to call the *Ziphims* strangers, though otherwise *Israelites* by birth. Now the Prophet here meaneth the former *Israelite*: for the other *Israelite* should lie, in saying that God was on his side, and that his help stood in the name of the Lord: both which *David* here inioyneth *his Israel* to say. So then here it appeareth, that the cause of these deliuerances was Gods being on the side of the right *Israel*: and yet the other *Israel*, *Israel* in name onely, and according to the flesh, carnall and nominall *Israel*, partaked with the true *Israel* in these deliuerances.

Doctr. 3.  
Wicked men  
may thanke  
the godly for  
their deliue-  
rance.

Gen. 14. 12. 16.

Iob 21. 30.

Ait. 27. 14.

Where we are occasioned to consider how beneficiall the godlies presence and conuersement is vnto the wicked, notwithstanding that great hurt which they sustaine both by them and for them. For the *Sodomites* sake *Lot* was carried captiue; that was all the good hee got by being among them: but for *Lot*s sake the captiued *Sodomites* were rescued and restored. Thus doth God gratifie his children with the preservation of the wicked that conuerse among them: as *Paul*, with the grant of the liues of those infidels that were in the ship with him; and here the *Israel* of God, with the safetie of the base *Israel*, that were promiscuously and confusedly scattered among them.

Vse.

Let then the wicked see how much they  
are



are beholding to the godly, and so (for shame) learne to make more of them. That thou, a prophane wretch, diddest escape the late danger of that bloudie treason, whence was it? because God was on thy side? nothing lesse: but because hee was on the side of his owne *Israel*, whose prayers and humiliations hee respected. Therefore, thou being in this good company, farest the better, and sharest with them in this blessing. And, yet (for all this) wilt thou not give over that in-bred spight and malice against this *Israel*? dost thou not see that in striving to root out this *Israel*, thou striuest against thine owne good, and so art not thine owne friend? For this *Israel* whom thou hatest, is thy onely shield & shelter against the tempest of Gods iudgement; which being once taken away, thou art laid wide open to the violence of the winde and weather. Bee not so foolish then as the Stag in the Embleme, which by biting the boughes of the tree, vnder the which she lay hid from the hounds and hunters, bewrayed and betrayed her selfe into their hands. And thus much for the generall authoritie of the antecedent of this argument: let vs now come to the speciall parts.

Whereof the first is concerning those great dangers they were in, even of utter subuersion, set forth in borrowed termes, of being swallowed vp quick, of hauing the waters passe ouer them, &c.

Where we may obserue the state of the Church and *Israel* of God, whilest it is a pilgrime here on earth; namely, that (by reason of the great loue of God to her) she is subiect to the great enuy and

Two speciall parts of the assumption. The first concerning their danger, whence.

*Doctr.*

The Church, whilest in her progresse and pilgrimage, subiect to dangers.



Gen. 37.4.

Isay 54.11.

Psal. 80.13.

Vse.

2.Tim. 4.7.8.

enmitie of man. As *Jacobs* speciall and extraordinarie loue towards *Ioseph*, as his darling, procured him the deadly hatred and spightfull enuy of the rest of his brethren. Hence it is that the Church on earth is called the Church militant, because of those many cruel and crafty aduersaries which she is to conflict withall. Therefore also likened to a ship tossed with tempest on the sea; to a vineyard, into which the wilde Boares of the Forrest make inuasion, rooting and eating it vp. And thus God wil haue it to be, that by this meanes we may haue experience of faith, hope, patience, and many other graces on our parts; and of power and mercy on Gods part. And also, that there may be kindled in vs a longing desire after the future happinesse of the Church triumphant in heauen.

If then either the Church in generall, or any particular members thereof meet with such crosse friends, wee are not to thinke it strange, knowing it is the lot and portion of *Jacob* thus to be yoked. Let vs then content our selues with this our condition as long as wee are here. To desire freedome from all the oppositions of enemies on earth, is to desire that the Church might triumph on earth, before it come into the heauens, and so receiue the garland before the race be runne, the crowne before that good fight bee fought. Nay, to desire this, is to desire a partie betwixt earth and heauen; and that the Church warring on earth, might bee checke-mate to the Church triumphing in heauen, whose peculiaritie it is to be freed from all disturbance and distraction by aduersarie power;



power; which Christ *Iesus* shall then so vterly quash and quail, that his Churches enemies shall become his footstool, iudgement shall be brought forth into victorie, and not the least sound of any contradiction any longer to be heard.

These dangers are set forth (as wee shewed in the beginning) by the causes of them, in those words, *when men rose up against vs*; and, *when their wrath was kindled against vs*.

It may seeme strange that these wicked and wretched enemies, monsters rather then men, should be thus moderately spoken of, and haue no other name, then this of men, given them; which of all others they least deserued, as hauing in them nothing of man but outward shew and shape, being rather beasts, yea, deuils in the forme and fashion of men, then right men. But hereby the Church would shew, that she did leaue the further censuring of them vnto God their righteous Iudge; and would also further amplifie their wickednesse, who being men, did yet in their desires and dispositions bewray a more then beastly immanitic and inhumanitie.

In the description of these men and their anger, by the furie of wilde beasts, fire and water, wee learne of how bloudie, boisterous and barbarous natures the enemies of the Church are: no mad beast of the Forrest so raging, so rauenous as they; so farre doe they exceede them in this kinde. For whereas the crueltie of some beasts is onely vpon living men, and not vpon their dead corps; this crueltie of Sions enemies extendeth it selfe euen as the

1. Cor. 15. 24-28.

Psal. 110. 1.

Math. 12. 20.

The description of their dangers by the causes whence.

Doct. 1.

Concerning the excessive and hyperbolically crueltie of the wicked, beyond that which is in beasts, because  
1. It spareth not the dead.  
*Vt si non seminat in cadauera.*



Psal. 79. 2.

2. It prouoketh  
and delighteth  
itselfe in the  
crueltie of the  
beasts.

Dan. 6.

3. It is a gene-  
ratiue.

Fox in Marty-  
rolog.

4. An vnpeace-  
able crueltie.  
*Leoni tantum  
ex furiis clemen-  
tia in supplex,  
prostratis parit.*  
*Petr. 1. 12. 8.*  
*Gen. 15. 16.*  
*Prov. 12. 10.*

the kindnesse of her friends doth, *Ruth. 2. 20.* both to the liuing and to the dead, *Psalme 79.* *The dead bodies of thy seruants haue they giuen to be meate to the fowles of the heauen, and the flesh of thy Saints to the beasts of the earth.* Where wee see, that the beasts crueltie is oftentimes set on worke by these mens crueltie; and the beasts would bee lesse cruell, if these cruell aduersaries would let them alone, and offered not fit matter to feed, and occasion to prouoke their crueltie. The wicked then taking delight in the crueltie of beasts, against the seruants of God, oftentimes setting them on vpon them as their prey, (which was the vsuall death of many Christians in the Primitive Church, appointed also for *Daniel* by his enemies) doe therby plainly shew, that they are more cruell then the beasts themselves. For the sauage beast is content to bee cruell himselfe, and hath not (as these men haue) besides his owne naturall and in-borne crueltie, a generatiue and seminall crueltie, whereby hee maketh others like cruell with himselfe. Of this crueltie, so farre surpassing that which is in beasts, *Wicliffes* bones, *Bucer* and *Phagius* their dead bodies, some yea before martyred by the Papists in the fire, long after their buriall, are famous and noble witnesses. Againe, whereas the fiercest beasts that are, by submission haue beene mitigated and appeased; so deadly and irreconciliable is the enmitie of the seede of the Serpent against the Seede of the Woman, that nothing can asswage the same. Whereupon *Salomon* saith, that the mercies of the wicked are cruell. Hence therefore it is, that the



the wicked are not onely compared, for their bloudie and butcherous mindes, vnto the wilde beasts, as Vnicornes, Serpents, Dragons, Aspes, Bulls, Boares, Beares, Leniathans, Leopards, Lions; and haue their hornes, tuskes, teeth, talants, poyson, pawes, mouthes, mawes, and iawes giuen vnto them: but because they goe beyond (as wee said) all these, they are here also compared to the senselesse creatures of *fire* and *water*. To the *fire* in the third verse, *when their wrath was kindled against vs*: to *water* in the 4. and 5. verses, because nothing is so mercilesse as *fire* and *water*, they doing that which they doe, naturally, and so necessarily, not being able to doe otherwise. The fire cannot of it selfe make an end of burning, till the matter it feedeth vpon be wholly consumed: it is one of those foure, which say not, *It is enough*. Neither can the violent streame of water stay or stint it selfe, or say vnto it selfe that which God saith, *Thus farre shalt thou goe, and no further*. So is it with these wicked ones, that haue made themselves *drunke with the bloud of the Saints*; custome is turned into another nature in them: they haue so long bathed and soaked themselves in bloud, that they are now thoroughly habituated and radicated in crueltie, being no more able to change this their *red-skinne* died in bloud, then the *Blackamoore* is to change that his *blacke skinne*. Hence it is that *Dauid* (as some thinke) called *Saul Cushite*, which signifieth an *Ethiopian*, to shew, that his inueterate hatred being naturalized in him, was become as vnchangeable as the *Ethiopian's* hide.

E

Nay,

*Psalm* 23. 21. 15.  
 & 58. 4. & 80.  
 13.  
*Prou* 17. 12.  
*Psalm* 74. 13. 14.  
*Isa* 9.

Equall to that  
 which is in  
 fire and water.

*Prou* 30. 15. 16.

*Iob* 38. 12.

*Reu* 17. 6.

*Ier* 13. 23.  
*Pagn* in lex.  
*Psalm* 7. 1.  
*Quia ut Aethi-*  
*opum, Hebr.*  
*Cushim dicto-*  
*rum, pelles mu-*  
*tari non possint,*  
*sic neque Sauli*  
*odium in Dauid.*



Rom. 3. 13.

Prou. 30. 15, 16.

Parcit cognatis  
maculis similis  
fera. Iuuen.

Ὀπρὶδος ὀπρὶς  
πῶς αἰ ἀσφύου  
φάγαν, Aesch.  
Leonum feritas  
inter se non di-  
micat: Serpen-  
tum morsus non  
petit serpentes:  
ne maris qui-  
dem bellua ac  
piscis, nisi in  
diuersa genera  
senium, Plin. bi.  
7. Philo apud  
Centuriast. cen-  
tur. 1. lib. 1. ca. 3.  
Macrob. Satur.  
20. Porcum  
quàm prolem.

Nay, the more they drinke of bloud; the more they thirst after it, like the droppe man. Hence it is that their throat is compared to an *open sepulchre*; whose voice is, *Gine, gine*, and can neuer be satisfied, no more then the barren wombe. Wee neede not goe farre for examples to proue this; we neede not repeate things of former times, as the persecution in *Queene Maries* dayes, the *Parisien* massacre, the *Spanish* nauie, and the infinite and exquisite tortures therein prepared for vs. This late example, freshest in our memories, and putting downe all the former in crueltie, is sufficient. For whereas in other attempts, wee onely should haue tasted of their vnnaturall merciesnesse; in this last, not onely wee (whom they count their enemies) but also (together with our selues) many of their owne friends and fauourers should haue beene blowne vp: wherein they shewed themselves worse then beasts; hauing no respect of those of their owne kinde, and so shewed themselves right Herodians, naturall sonnes of that old butcher *Herod*; who is reported in that *Bethlemiticall* massacre, for the making of all sure, not to haue spared his owne sonne: which as it gaue occasion to *Augustus* to say, *It was better to be Herods swine then sonne*; so this practice of the Papiists may alike occasion vs to say, that it is better to bee the Popes *beast then barne, dogge then darling*. And whereas in other Treasons the Lords Anointed was onely aimed at; here also the very flower of the chiefeft and choifest of the whole land should haue beene cut off in a moment, at one blow. As though it

had



had not bene punishment enough for the whole body to bee made headlesse; vnlesse (for feare it might get some new head againe afterward, and so reuiue) by their mangling and martyring of the seuerall parts, it were also made memberlesse. So true in them should that of Salomon haue bene, *A stone is heauy, and the sand waightie; but a fooles wrath is heauier then both. And it is better to meete a Beare robbed of her whelpes, then a foole in his anger.*

Prov. 27. 3.

Prov. 17. 12.

Vse 2.

The vse of this doctrine, concerning the crueltie of the wicked, is two-fold. First, when we haue experience thereof, it must teach vs, not ouermuch to wonder thereat: for they doe not other then is their kinde. In the integritie of nature, man indeed was a God vnto man; but now, in this corrupt and degenerate nature, man is become a Wolfe vnto man; and what maruell is it to see Wolues deuouring sheepe? So then it is no maruell to see wicked men breaking out into such extremitie and outrage of madnesse; nay, it were a maruell on the other side if they should not doe so: as it were a great maruell if a Wolfe should bee in the flocke among the sheepe, without doing of harme. It is a wonder then, that there being so many Wolues and Lions, that is, men of lionish and woluish dispositions, there is no more hurt done then is: the cause whereof is not in the Lions, or Wolues, whose teeth water after their prey, being in their eye-sight continually; but the curbing and restraining power of God, that chaines them, and confines them within their li-

Homō hominī  
Deus.  
Homō hominī  
Lupus.



2.Sam. 24.14.

Hab. 3. 2.

Ier. 10. 24.

2.Sam. 24. 16.

Gen. 12. 12.

mits, and so will not suffer them to runne out vnto that violence that their owne nature head-strongly carrieth them vnto. Secondly, this must cause vs to submit our selues meekely and quietly, yea ioyfully and thankfully, to those corrections which Gods owne hand immediately inflicteth vpon vs, yea, and to pray with *Dauid*, that wee may rather fall into the hands of God, then of man, because (as the same *Dauid* addeth) there is great *mercie* with God, euen in his very corrections. For in his anger (as the Prophet speaketh) hee remembereth *mercie*, which maketh him to correct vs (as it is in *Jeremies* prayer) with *iudgement*, and not in *fury*, that is, with *wisdom*, and *discretion*, and *moderation*, proportioning his corrections to our *weaknesse*, and seeking our good in and by them. But if wee be giuen ouer into the hands of the wicked, there is no *mercie* to bee found at their hands, no *moderation* to bee expected: there will be no *hce* with them, till they haue made a *finall* dispatch of vs, no more then there is with the *fire*, which will not goe out, till the *combustible* matter be wholly wasted. They can neuer finde in their hearts to say that to themselues, which God did to his *destroying* Angell, when he was ready to haue smitten *Ierusalem* with the *pestilence*, *It is enough, put up thy sword*; or that which was spoken to *Abraham*, ready to strike his sonne, *stay thy hand*. Nay, wee may not looke for that *fauour* at their hands that theeues and robbers by night vse to shew, who giue ouer stealing when they haue enough, and leaue something behinde them, as the *grape-gatherers*



gatherers also doe some grapes, *Obad. 5.* No here-  
in they doe shew themselves like to this torrent,  
and inundation of waters, that carrieth downe  
and sweepeth away whatsoever is in its way, de-  
molishing and ouer-turning bridges and houses,  
euen with the very foundations thereof. Thus  
was it with those Edomites, who at the destructi-  
on of Ierusalem cried amaine, *Raze it, raze it to the  
foundation thereof.* Nay, so farre are they from ha-  
uing any relenting compassionate hearts towards  
vs, being at their mercy, that there can bee no  
greater pleasure or delight vnto them, then to see  
the vtmost of their crueltie executed vpon vs. As  
that wicked *Faux*, the *Deuill* in this action, being  
asked what he would haue done after the fire had  
beene put to the powder, answered, that he would  
*goe see the sport in the fields.* A right Edomite, that  
could with so ioyfull an eye haue beholden the day  
of his brother, and haue reioyced ouer the children of  
*Iudah* in the day of their affliction. It was but a cruell  
speech of *Abner* to *Ioab*, *Let the yong men now arise  
and play before vs.* Hee accounted fighting, which  
could not be without blood, to bee but matter of  
game and pastime; which yet was more tolerable  
in him, speaking of that fight which was to bee be-  
twixt persons of inferiour sort, and equally mat-  
ched among themselves, so that they might on  
both sides giue as good as they tooke: But here to  
account it a matter of sport and merriment, to see,  
not the refuse of the people, but the Lords Anoin-  
ted, *the breath of our nostrils*, our gracious Queene,  
and all their Royall issue, the sage Counsellors,

*Obad. 5.*

Τὸν (χευμαῖνον)  
δὴ τ' ἀπὲρ γα-  
ρῶναι ἐπ' ἡμῶν  
ἰσχυρόντων, ἔτ'  
ἀρα ἔρκεα ἰσ-  
χεῖ α' λαόνων ἐ-  
ριδιλιῶν ἐλ-  
θόντ' ἐξαίμιν,  
ὅτ' ἐπιβρίση  
δὲ οὐ μὲν,  
*Iliad. E. Sternit,*  
*torrens agros,*  
*Sternit fata leta,*  
*boumque labo-  
res, præcipite-  
que trahit syl-  
uas, Aen. 2.*  
*Psal. 137. 7.*

*Obad. 12.*

*2. Sam. 14.*

*Lament. 4. 20.*



I. King. 21. 20.

the reuerend Bishops, the worthy Lords, the generous Gentlemen, yea, three whole famous kingdoms, as hauing but one necke, cut off at one blow, and that treacherously, they not being able in any sort to defend themselves: this cannot but argue a minde that hath euen *sold* and wholly emancipated it selfe vnto crueltie. But who is able to apprehend the thousand part of that sauage and barbarous butcherie, which we to our great woe should haue felt in case they had preuailed? Their former practices, and this late plot, are sufficient to teach vs how they are hardened in their hard-heartednesse, and confirmed in their crueltie; that not the least dram of any mercy may bee expected at their hands.

Prou. 30. 14.  
Psal. 57. 4.

Therefore let vs intreat the Lord, of all temporal iudgements, to keepe this furthest from vs; that wee may not bee deliuered to that mercilesse generation, *whose teeth are swords, and their iawes as knives*, to eat vp the people of God: let vs desire the Lord, rather to humble vs some other way, to correct vs himselfe, to take vs into his owne schooling, and herein to shew himselfe a tender and indulgent Father towards vs, by correcting vs himselfe, and not trusting his hard-hearted slaues with the correcting of vs, who know not to make an end of scourging of vs, till they haue also made an end of vs whom they scourge.

A neerer cause of that destruction likely to befall Israel, is here noted to be the violent vehemencie of the anger of their aduersaries: *When their wrath was kindled against vs.*

Where



Where we may see how mischievous and murderous the rage of anger is, and whither it carrieth those that are led and moued thereby, euen to the vilest and most outrageous excesse of wickednesse that may be. As wee see here in the enemies of Israel, whose wrath would haue driuen them to this mercilesse and miserable massacre of Gods people. *Sauls* furie was that which spurred him on to the darting of his speare at innocent *Dauid*. So truly is anger called a short madnesse, as differing from madnesse onely in *time*. Let vs learne then so to be angry, *that wee sinne not*, to moderate and qualifie our anger, yea to curbe and bridle it, lest otherwise in giuing place to it, we doe withall *giue place to the Diuell*, who is at our elbow alwaies, at such occasions, ministring oyle to the fire of our furie, that wee may cast our selues headlong euen into most deepe and desperate mischiefes. *Nehemiah*, in that his iust and holy anger conceiued against the Gouvernours for their oppression, did not presently in all the haste flye vpon them, but first paused a while, considering and consulting what course were best for him to take in reprehending and reforming of them. And if wee must bee thus ialous ouer our iust and lawfull anger, how much more then ouer our rash, heady, and heedlesse anger?

Lastly, to conclude this first point, concerning the description of those many perils imminent and impendent ouer the Israelites; let vs marke how long the Psalmist dwelleth in this description, and how copious hee is in the amplification thereof,

*Doctr. 2.*  
Concerning  
the rage of  
anger.

1. Sam. 18. 11.

*Ira brevis furor.*  
*Hor. Ab insania*  
*tantum tempore*  
*differt.*

*Vse.*  
*Ephef. 4. 26.*  
*Ephef. 4. 27.*

*Nehem. 5. 6, 7.*



Hom. Il. e. of  
Tydeides.

Δύε γὰρ ἀμ-  
ωδ' ἰὸν ὄλαμ' ὅς  
πλὴθύνῃσι τοῖσι  
χαιδάρῃσι, &c.

So Virg. Aeneid

2. In segetem  
veluti tum  
flamma furen-  
tibus austris  
Incidit: aut  
rapidus montano  
vertice torrens  
sternit agros,  
&c. and many  
others.

Iob 6. 15. My  
brethren haue  
deceiued me as a  
torrent,  
whose waters  
faile in Sum-  
mer.

thereof, by many most proper and pregnant similitudes. Which how they do agree with his scope and drift in this place, hath already sufficiently beene shewed. Principally the comparison standeth in this, that the violence and outrage of their vnbounden and vnlimited affections, and the ha-  
uocke which they make when they haue scope, is no whit lesse then that which is caused by inundation of waters. And hence it is, that the hea-  
then Poets, when they would set forth any such like violence, as is here described, haue vsed the very selfe-same similitudes. Though yet there may be many other resemblances shewed, wherein the enemies of Sion are like to the violent current and torrent of waters. As, in that from small beginnings they arise, and proceed on to further mischiefs; like the flood of water, which enlargeth and dilateth it selfe by and in the going, though the first head where it began were but small. And vnto the noise which these swelling waters commonly make, answering the great proud and swelling words of their thundering threatnings. And looke how the ouer-flowing waters, when they haue cast downe one house, are so much the fitter and abler to cast downe another, as hauing receiued increase of strength from the first house cast downe, which it carrieth with it selfe, to make assault vpon the second: so likewise the wicked, when they haue done one mischiefe, so farre are they from being weary, or waxing faint in euill doing, that they feele themselues fitter and fresher, more lustie and liuely for the doing euen of farre  
more



more execrable things. To the which also this may bee added, that as in Summer these torrents (as their name importeth) being drie, yet in Winter (hauing the snow and raine (as he speaketh) in stead of a fountaine) they doe mightily ouerflow: so in the Summer dayes of peace, the malicious affections of cruell men seeming to containe themselves, in the Winter of persecution breake forth in all outrage of madnesse.

These and such like likenesses, may be obserued betwixt the torrent of waters, and of the vnbridled affections of persecutors.

But the speciall point which I rather obserue from the Psalmists long insisting in, and so plentifully describing of this point, is this; namely, that he that would truely, out of the consideration of Gods mercy, bee thankfull for the same, must first of all thoroughly apprehend that depth of misery, into the which, without that mercy of God, hee must needs haue fallen. Therefore doth the Church first of all thus enlarge it selfe in the meditation of her danger, that by this meanes, feeling the *sweet* of her deliuerance, shee might the more enlarge her heart in thanksgiuing. *Rom. 7. Paul* hauing thoroughly pondered his wofull estate without Christ, till he was forced to cry out, *Miserable man that I am, &c.* doth presently vpon this breake out into thanksgiuing for his deliuerance by Iesus Christ; *I thanke God through Iesus Christ.* And as this is the onely way to make vs right thankfull for our spirituall, so also for our temporall deliuerances.

F

That

*Torrents, quia  
estate torridum.  
χαυδάρρος,  
i. flumen hyber-  
num, Horat.  
quoniam maxi-  
ma ex parte  
in καρπὸν χε-  
ματος πέει.  
-- Fontis habes  
instar pluuiaque  
mineque solutas,  
quas tibi diui-  
tias pigra mini-  
strat hyems.  
Ouid.*

*Doct. 3.*

Apprehension  
of our owne  
miserie with-  
out Gods  
mercy, must  
goe before  
thankfulnesse  
for Gods  
mercy.

*Rom. 7. 24.*

*Verf. 25.*



Vse, in the  
more large  
application  
thereof to the  
late mercy of  
our deliue-  
rance.

Exod. 10. 13.

Gen. 11. 12.

Mat. 2. 18.

Faux his speech  
after his ap-  
prehension,  
that he was  
sure it was not  
God, but the  
Diuell, that  
hindred that  
worke.

Iſa. 3. 1, 2.

Mat. 3. 10.

That then thou maiest see what it is God hath done for thee in this thy late preferuation, and so what thanks they are thou owest for the same, it shall bee good for thee, in thy more serious meditations, to represent vnto thine eyes, and so to present thy minde with the fearefull sight of that *blacke and bloudie day*, wherein the face of all things should haue beene so sodainely and miserably changed. Behold *Egypt's darknesse* inuading the Church. *Babels confusion* in the Common-wealth. Behold (euery naturall childe) the desolate widow-hood and orbitie of our common mother, this *English Israel*, sitting in alhes, childlesse and comfortlesse, seeing her tendrest infants baptized in their owne blood; and like another *Rabel*, lamenting the *Herodian* massacre, and refusing comfort, because her children are not. Behold, not *Abraham* commanded by God, and glad to heare the inhibiting voice of God; but rather *Ismael* (commanded by his owne blood-thirstie heart, griued to heare God countermanding, and saying, Stay thy hand; yea, loth to beleeue that it is God, but rather the Deuill) behold, I say, this cursed *Ismael*; with his butcherly tooles approaching to the throat of poore *Isaack*, bound vpon the Altar. Behold the whole land in her most pitifull nakednesse, as hauing her chiefeſt ſtaues and ſtaies taken from her; *The strong man, and the man of warre, the Iudge, and the Prophet, the prudent, and the aged*. See the hatchets which were found *laid to the roots of the trees*, flying thicke and three-fold in our woods, hewing and hacking downe,



downe, not the lower shrubs onely, but the goodly tall Cedars of *Lebanon*, yea, that princely and royall Cedar, hauing so many goodly boughes and branches, *under the shadow whereof wee all thought to hide our selues*. See (I say) the fire comming out of the bramble, and consuming the Cedars of *Lebanon*; yea, our fence and hedge, and all the strong stakes therein; and so that being downe, the wilde Boares of the Forrest running and rushing in, and rooting vp the Vineyard of the Lord. Then maiest thou see the torrent of their fury making as great a torrent of our bloud, ouer-flowing the streets; *destructions come to a perpetuall end*; our Cities leuelled with the ground; Matrons rauished; Virgins defloured; all ancient lawes defaced; the name and the memoriall of our Israel razed and rooted out; a *Chaos* of confusion, and a more then *Cyclopicall* anarchie ouerwhelming and ouerturning all things. And yet still in thy meditations maiest thou leade thy minde along further with *Ezekiel*, to see more, not onely *abominations*, but also *desolation*; yea, that *abomination of desolation* it selfe, perking vp into the *holy place*, vinting and ietting it in the Temple of God; the pure and cleere light of the Gospell flying before that grosse and palpable darknesse of that myserie of iniquitie; the *candlestickes*, that held forth this light, broken in pieces; and so millions of soules in that thicke and foggie darknesse, as it were choaked with a dampe, descending downe to the *darknesse of the deepe*, to the place of *utter darknesse*. When thou art come thus farre, to

Lamen. 4. 20.

Iudg. 9. 15.

Psal. 80. 30.

Psal. 9. 6.

Exech. 8. 6.

13. 15.

Dan. 9. 27.

Matth. 24. 15.

2. Thess. 2. 7.

Reuel. 2. 5.

Matth. 22. 13.



Exod. 8. 6.

Reuek. 16. 13.

Luk. 22. 53.

Gen. 21. 14.

Sueton. in vit.  
 optime olere  
 hostem inter-  
 fectum: cinem  
 melius.

Ier. 9. 1.

Psal. 137. 2.

Lamen. 1. 2, 3.

a most fearefull spectacle, euen one of *Egypt's* plagues (nay, farre exceeding them all) presenteth it selfe vnto thine eyes. Those *Iesuites*, or rather *Iebusites*, the *croking frogs* spoken of in the *Reuelation*, which before lay hid in their obscure mudde, loe how then in that darke and dismall day (as being *their very houre, and the power of darknesse*) they would haue come forth in swarmes, couering the face of the earth, crawling vp into our chambers, yea, into our Churches: loe then *Hagar* and *Ismael*, not long since cast out with bagge and baggage, ioyfully reentring againe, and insolently crowing ouer honourable dame *Sarah*, and driving her with her *Isaack* out of the Family. What eyes could haue endured this so lamentable and shamefull a sight, whereat that *great eye of the world* would haue closed it selfe, and the heauens themselues haue blushed? or what eares could haue abidden the hearing of those deboshed *Vittells*, walking amongst heapes of dead carkases, and breathing out that vsauorie voice, stinking worse then the carkases themselues; *An enimie laine smelleth well: a Citizen better?* Would there not then haue beene cause to haue wished with *Jeremy*, that our heads were *fountaines of teares?* nay, would there not then haue beene matter enough for another *Jeremy* to haue made another booke of Lamentations? might wee not then haue hung vp *our harpes on the willowes*, and betaken our selues to the singing of dolefull ditties and mournfull Elegies? Might wee not then haue said, *How doth the Citie remaine solitarie, that was*



was full of people? shee is a widow; shee weepeth continually; the wayes of Sion lament, because no man cometh to the solempne feasts: all her gates are desolate; the Priests sigh; her Virgins are discomfited; the Foxes runne vpon the desolate mountaine of Sion. And againe: O God, thine enemies are come into thine inheritance; thy holy Temple haue they defiled, and made Ierusalem heapes of stones: the dead bodies of thy seruants haue they giuen to bee meate vnto the fowles: their bloud haue they shed like water, and there was none to bury them. And againe: Thine aduersaries rore in the midst of thy congregations, and set vp their banners for signes: they haue cast thy Sanctuarie into the fire: they haue burnt all the Synagogues of God in the land: wee see not our signes: there is not one Prophet more, &c. If wee shall in this manner seriously meditate of those miseries which our aduersaries would haue brought vpon vs, we shall notably prepare our hearts for the magnifying of the riches of Gods mercy, that hath preuented these so many mischiefes: then shall wee see how much wee are beholding vnto God for our liues, liberties, *eating our bread vnder our owne figge-tree*, the inioyment mutuall one of another, and of his holy Gospell; of all which hee hath now as it were let a new Lease to vs, and caused them all, being neere death, with the Eagle to *renue their youth againe*. And this doubtlesse is the cause that men are so little thankfull for this so great a deliuerance, because they want eyes to see the height, depth, bredth and length of that Ocean of misery prepared for them. Which if

Lament. 5. 10.

Psal. 79. 1, 2, 3.

Ps. 74. 4, 7, 8, 9.

1. Kin. 4. 24.  
Zach. 3. 10.

Psal. 103. 5.



*Ephes. 3. 18.*

The second part concerning the meanes of their deliuerance out of those dangers. Whence.

*Doctr. 1.*

Gods immediate providence worketh for his Churches preservation.

*Psal. 9.*

*1. Sam. 18. 7.*

Application thereof to the present occasion, where Gods immediate providence is shewed to our deliuerance, by the consideration of these particulars.

they could see (as who may not see, that will but vse his eyes ?) then also they should see, and seeing admire and adore a farre more infinite *height, depth and length* of Gods mercy in their deliuerance. And thus much of the first part of this *assumption*, the description of those dangers the Church was in: come wee now to the second part, wherein we haue the meanes of their escaping out of those dangers, namely, the helpe of God, which is made the sole and solitarie cause: *If the Lord had not bene on our side.*

Where we may learne, that howsoever there is neuer any deliuerance out of any danger, without the providence of God; yet otherwhile this providence is more plainly and palpably to be discerned; there comming no secondary causes betwixt our eye and it: so that we must needs be inforced to acknowledge this providence the onely cause, and to say, *If the Lord had not bene on our side*, wee had perished; which argueth an vtter defect of, or else, at least, great impotence in the meanes. Here then is place for that of the Psalmist, *The Lord with his owne right hand hath got himselfe the victorie.* Here is no partner to share with him; and so to detract or defalke any thing from his intire, absolute, and plenary praise: here is no *Saul*, to whom *thousands*, or *David*, to whom *ten thousands* may be ascribed; but God goeth away sheere with all. This immediate working of God, and stretching out of his owne *naked arme*, to rescue and releue his Church, hath very plainly discovered it selfe in this our late deliuerance. For howsoever there may



may appeare some shew of meanes, yet they are such, as do rather further illustrate the providence of God.

First, a Letter was written; in which these things may be obserued :

First, that it discovered the plot, onely *in generall*; so that if there had not beene a further marke of God, wee had beene neuer a whit the better for it.

Secondly, that the Letter was not entended by the writer for our good ; but onely his, to whom he wrote. Therefore wee are no more beholding to this scribe for our preservation, then *David* was to the Philistims, who by their inuasion of the land recalled *Saul* from pursuing after him.

Thirdly, it is to bee considered, whence it was that this Letter should be thus written : surely it can be ascribed to no other cause, then the immediate hand of God, that thus bereaued him of that craftie and cunning policie, wherein they had formerly carried all things; and now, in conclusion, caused him to play the foole, in betrusting a man, *not thoroughly tried, with so great a secret.*

Secondly, that Noble man that received the Letter, presently reuealed it, and so gaue occasion of further search and inquirie to be made into the matter. Yet Gods providence is nothing hereby obscured, but further cleered : for whence was it, that that Noble man should bee made an instrument hereof? whence was it, I say, that contrarie to the aduice of the writer, hee should make so good vse of those letters? Surely that bloudie and

I. Writing of  
the Letter.  
Where 3.

1.

2.

1. Sam. 23. 27. 28

3.

II. Reuealing  
of the Letter.



reasonable Religion did not teach him so to doe. It was then the speciall worke of God, that moued him thereunto. And thus the prouidence of God by this meanes is more manifested, then if the Letter had beene written to some zealous detester of popish superstition.

Thirdly, about all other meanes, the *Lords Anointed* excelleth; who, being wise as an Angell of God, doubted some plot. But whence was this, that his *Maiesty* should thus excell, not onely all others, (euen his whole so wise and experienced a Council) but himselfe also? whence (I say) could this be, but from some speciall instinct from God, *in whose hands are the hearts of Kings*, and are affected and possessed with thoughts and apprehensions, according to his owne will and pleasure? And though something may be giuen in that already spoken of, to secundarie causes; yet that afterward the malefactor, when hee was to be apprehended, should be without, who, if hee had beene within, had done the dedde in part; what cause then shall there be assigned of this, but the onely ouer-ruling prouident of God? So then not any of all these three any thing letteth, but that Gods sole power and prouidence may alone triumph in this our deliuerance. Neither doubt I, but that both his *Maiesty* and that honourable Lord are ready to put from themselves the praise thereof, and to yeeld it wholly to God; hauing their mouthes opened to say with the Psalmist; *Not vnto vs, not vnto vs; but vnto thy Name, O Lord, give the glory.* Let then that voice of *joy and deliuerance* be

III. His Ma-  
iesties apprehen-  
sion of the  
Letter.  
2. Sam. 14. 10.

Prov. 21. 1.

Vse.

Psal. 115. 1.

Psal. 118. 15, 16.



be heard in the houses of the righteous: The right hand of the Lord hath done valiantly; the right hand of the Lord is exalted: the right hand of the Lord hath done mightily. Let vs not sacrifice to our nettes: but with Israel here say, If the Lord had not bene on our side, (and repeating it againe for further asseffion) If the Lord had not bene on our side when men rose up against vs, they had then swallowed vs up quicke, &c.

But here it shall be good for vs to consider a litle of those wayes which God taketh, when by his immediate providence he helpeth his Church against her aduersaries. I finde foure speciall of these wayes noted in Scripture.

The first is, when by casting other occasions in the wayes of our aduersaries, he diuerteth them from her: and then it saith with those mighty Nimrods that hunt after the precious soules of men, as with common and ordinary hunters, who in pursuit of one beast, finding another, leaue the former, and follow the latter. An example hereof we haue in David, whom when Saul was in hunting, as a Partridge in the mountaines, the Lord started up the Philistines, as a new game for him, and so withdrew him from David. And did not the Lord vse the same holy Arte in deluding those our hunters? Were not they almost as neere vs, as Saul was David? Had they not then come vpon vs, and taken vs, had not God by a messenger bringing the vnwelcome and vnexpected tidings of their owne danger, recalled them from vs? So that your Grace, your Honours,

Hab. x. 6.

And further explation of it, by those courses which God taketh, working immediately for his Church: which are 4.

I

Diuerting of the aduersaries from her, by other occasions.  
Gen. 10. 8.

1. Sam. 26. 20.

1. Sam. 23. 22.

So was it with vs.



*Psal. 94. 17.*

2

Striking them  
with some  
iudgement.

*2. King. 19. 35.*

*Sext. Asael.*

*1. King. 13. 4.*

*2. King 6. 18. 19.*

This course  
also was taken  
in our deliue-  
rance.

and all of this familie, may in more speciall man-  
ner say, *If the Lord had not bene on our side*, in speci-  
all sort, ouer and besides his being on the side of  
the rest of our brethren, *our soules had long ere this  
dwelt in silence.*

The second is, when God striketh the aduersa-  
rie with some fearefull iudgement, either in body,  
or minde, or both; whereby hee disableth them  
for effecting their purposes. Thus *Sennacherib* and  
his host was smitten by Gods Angell. Thus *Va-  
lens* the Emperours hand, when hee tooke his pen  
to confirme the sentence of *Basilis* banishment,  
strucken of God, shooke and shrunke, not able to  
hold the penne. Thus *Ieroboams* hand, stretching  
out it selfe against the Prophet, withered. And  
thus, no doubt, rather then such a mischiete  
should haue happened, should it in the iust iudge-  
ment of God, haue fared with that vnhappy  
hand, which should haue kindled that fatale fire.  
Rather (I say) then it should haue bene able to  
haue effected so disastrous an action, God would  
haue made it, in the very acte of putting forth  
it selfe, like the hand of infamous *Ieroboam*. Thus  
also God deliuered *Elisha* from that great army of  
the *Aramites*, come out against him but one poore  
lilly man: hee smote them with blindness and  
dizziness of braine, so that the Prophet droue  
them (like woodcocks into the net) into the mid-  
dest of *Samaria*. And thus God likewise deliuered  
vs at this time, by blinding and besotting the trai-  
tors, that they should communicate their coun-  
sels vnto others, when they were almost come to  
the



the vpshor, notwithstanding that depth of silence and secrecie, wherein for a long space they had hid them before. Which also was the overthrow of *Abfalom*, and so the deliuerance of *Dauid*, in that God strook him in the braine, and infatuated him, that he should reiect the good counsell of *Achitophel* (good for his treason, otherwise no lesse pestilent then politicke) and to apprehend and embrace the counsel of *Hushai*, directly ouerthrowing those very intentions which (seemingly) it supported.

The third is, when God *softeneth* and *subdueth*, *meekeneth* and *mitigateth* the hearts of the aduersaries; as hee did *Pauls*, whom he arrested and seized vpon by his spirit, as he was fiercely and furiously marching out against the *Christians*.

The fourth is, when God himselfe discloseth the deepe counsels of the enemies; as hee did to *Elisba*, the plots and purposes of the *Aramites*; and of these late traitors, to our gracious King.

Againe, we may further note from hence, how that God is not onely a beholder, but also a party in those afflictions which euil men raise vp against the Church. In these contentions and daily conflicts betwixt *Israel* and *Amaleck*, the people of God and the Church of the *malignants*, God doth not behaue himselfe like politicke and worldly wise men, who can sit still and looke on, whilst in contention the aduerser parties are fighting together; but they themselues will not ioyne with either of them: no, God is no such neuter, he will be a party, hee will take a side presently, and that shal be the right side, the side of his owne Church.

Hence

2. Sam. 17. 11.

3.

The turning of their hearts, as of the Egyptians towards the Israelites.

Act. 9. 3. 4.

4

Telling tales of them. And this also may be exemplified in our preservation.

2. King 9. 9.

Doctr. 2.

God taketh the side of his Church in all oppositions against her, as a party interested in them.



Act 9.4.

2. Kin. 19. 22.

Use. I.

Comfort to  
the Church  
in all troubles  
in assurance of  
happy issue.

Isay 63.9.

Zach. 2.8.

Rom. 8. 31.

Psal. 3.6.

Psal. 7.1.

Hence it is that God doth so often in Scripture interest himselfe in the troubles of his children. As when *Saul* was going out against the *Christians*, see how *Christ* himselfe, maketh himselfe as one of them; *Saul, Saul, why persecutest thou mee?* And when *Sennacherib* opened his mouth to belch forth the venome of his malice against *Hezekiah*, the Lord asketh him, *Against whom hast thou railed; and what am I that thou prouokedst to wrath? even the holy One of Israel.* For it cannot be otherwise, but that God being in so special league, and hauing so neere communion with his Church, should haue common, as friends, so also enemies, together with her selfe. The consideration of which point is very profitable.

For first of all, it yeeldeth great comfort for the children of God in their afflictions by wicked men; forasmuch as they know that they haue God on their side; he is in company with them, *troubled in all their troubles*, being very sensible of all their iniuries, as contumelious indignities vnto himselfe; when they are touched, feeling the apple of his owne eye touched. Courage then, poore *Christians*. If God be thus on your side, you may boldly dare to the very teeth the proudest aduersaries, and challenge them with *Paul*, saying, *Who can be against vs?* you may then safely say with *Dauid*, *I will not be afraide though tenne thousands of aduersaries should rise vp against mee*, and againe, *The Lord is the strength of my life, of whom shall I be afraid?* When a side in battaile goeth to the worst, so doe all that are on that side. So then, if wee should



should be ouerthrowne, God himselfe, who is on our side, should also be ouerthrowne: but this is impossible, and therefore it is as impossible that we should be wholly ouerthrowne: and it is as easie for the wicked to root out *Christ* out of heauen, as his Church out of the earth. For hee is on the side of his Church, as the head is on the side of the body: so that if *Christ* can bee a bodilesse head, the Church also may then be a headlesse body. God in Scripture is often compared to a shield, in regard of that defence which hee yeeldeth to his Church and children. Now the shield is betwixt the body and the dart, fencing off the blow; and if there come any dart, it must light first on the shield, and passe through it into the body. See then how safe we are, that haue so impenetrable a shield. If any hurt come at vs, it must first come to our shield. But God is our shield, who cannot be hurt. God is said to carry his Church *as the Eagle doth her young ones vpon her wings*. What neede wee then to feare any arrowes? That Eagle, on whose wings wee are mounted aloft, flyeth higher then any arrow: and if an arrow should come so farre, yet it must first passe through the body of our Eagle, before it come to vs that sit on the toppe of his wings: yea, but there is no passage for any arrow this way; that vnluckie arrow which lighteth on this body, findeth it as a wall of stone, from which it reboundeth backe vpon the shooter. Why then should wee bee so fearefull, *O wee of little faith?* because the windes are vp and blow so fiercely,

the

*Psalm. 3. 3.**Matth. 8. 24.  
25. 26.*



the sea rageth, and the waues thereof storme, and threaten shipwracke? Yea, but let vs content our selues, *Christ Iesus* is in the ship with vs, what need wee then keepe such adoe with those weake Disciples? we shall haue no other hap then hee hath: if he be drowned, then shal we too, not else. But can *Christ* be drowned? can hee miscarry? or can wee bee safer any where else then in *Christs* company? Surely much rather would I bee in a broken and rotten ship tossed with the tempest in the middest of the Ocean, so *Christ* be there, then bee in the strongest ship in the hauen where *Christ* is absent. For, where *Christ* is, there is sure safety, and certaine saluation in the middest of all dangers: as on the contrary, where he is not, there is vndoubted destruction, euen in the middest of the deepest and stillest peace, and securest safetie that may be.

Again, if God in all contentions take a side, it must teach vs all, earnestly to labour for the getting of God on our side, on the side, I say, first of our *persons*, then of our *cause*. Of our *persons*, by being vnited vnto his Sonne *Iesus Christ* by faith, and so being accepted in and for him. It is necessarie that we should first get God on our side in this manner, namely, on the side of our *persons*. For oftentimes God is against that cause, which otherwise he fauoureth, being handled and managed by persons whom he respecteth not.

Secondly, wee must get God on the side of our *cause*, which wee shall then doe, when the cause we take in hand shall be iust and right. Then standing out in such a cause, as in struing for the main-  
tenance

2.  
Instruction to  
get God on  
the side:  
1. Of our  
person.

2. Of our  
cause.



nance of the faith once giuen to the Saints, or any part or parcell thereof, wee may bee sure God will not be wanting therein vnto vs. And when thus both our persons and cause shall bee liked of God, wee cannot but in the end prosper and preuaile. As here this *Israel* did, whose person, being the *Israel of God*, could not but be accepted, and whose quarrell was the most righteous that could be, it being the true religion of God, which through their sides their aduersaries strooke at.

Further, this doctrine should bee terrible to all them that set themselues against the least of *Christs little ones*; for in so doing they proclaime open warre against the heauens, and fight against God himselve: but they are like to get little by this; it will bee hard for them to *kick* against the prickles. O then that they could see how in pushing at any of the *liurly stones of Gods Temple*, they spurne at the *corner stone* it selfe, which will make them for euer being able to spurne againe. How darest thou then once so much as to lift vp thy foote, yea, or to wagge the least finger, to *touch* the *Prophets of the Lord*, or to hurt *his Anointed*, which euen Kings when they haue done, haue felt God their aduersarie, and so haue beene rebuked of him? And yet wilt thou *prouoke the Lord to anger*? art thou *stronger then he*? art thou able as an equall match, to make thy part good with him? Be well aduised, and imitate the wisdom of that King, which *going to warre, first sitteth downe, and taketh counsell whether he be able with ten thousand to meete him that commeth against him with twenty thousand.*

Though

*Iud. 3.*

3.  
Terror to the  
enemies of the  
Church.

*Aff. 9.5.*

*1. Pet. 2.5.*

*Psal. 105.15.*

*Psal. 105.14.*

*1. Cor. 10.32.*

*Luk. 14.31.*



1. Cor. 1. 25.  
 ὁ δὲ αὐτοῦ ἰσχυρὸς  
 ὢν.  
 1cb. 4. 9.

## 4

Encourage-  
 ment and al-  
 lurement to  
 all, to ioyne  
 themselves to  
 Israels side,  
 though affli-  
 cted, because  
 the victory is  
 hers. Wisdome  
 then to close  
 with the win-  
 ner.

Matth. 12. 30.  
 Tacit. hist. l. 2.  
*Irent properé,  
 ne remorando  
 iram victoris  
 exasperarent.*

Though there need no great consultation for this matter; *Gods weakenesse is stronger then the greatest strength of man*; with the very blast of his mouth, or breath of his nostrils, hee is able to rend thee in pieces. O thou man, that in fighting against the Church, doest by the same meanes fight also against God, how canst thou look to preuaile in so audacious an enterprize? Thou mayest doe well to spare thy labour, and not to trouble thy selfe in vaine, as we see of late the Popish Traitors haue done, because they fought against God, who was on the side of the *Parliament House*, and was not onely present in, but also the President of that honourable Councell; and therefore they were no more able to blow vp that lower *Parliament House* here beneath, and Gods Lieutenant therein, then that vpper *Parliament House* of *Angels* and *Saints* in heaven, and God himselfe sitting as King in the midst thereof.

Neither should this onely daunt vs from fighting against, but also draw vs on to fight for *Israell*; for hee that is not with *Christ*, is against him. *Otho*, when he saw his side the weaker, and going to the walles, counselled his souldiers to provide for their safetic, by *hying them to the winner*. It were good for vs to giue the same counsell to our selues, not as *Otho*: o his, taught by our owne wo-  
 full experience, (though yet better then, then neuer) but likewise *Prometheuses* before-hand, ha-  
 uing our eyes in our head to see the storme com-  
 ming a farre off, euen in the fairest and clearest  
 Sunne-shine: for howsoeuer for a while *Moses*,  
 hands



hands waxing faint, *Israel* may goe to the worse; and *Amaleck* may preuaile; and when they shall not haue sought God in due order by a serious and sufficient humiliation, a breach may bee made among them by the *Beniamites*: yet, when *Moses* hands and *Israels* penitent hearts, shall haue recovered and regained themselves, then woe to *Amaleck* and *Beniamin*, and whosoeuer they are, that with *Sathan* stand vp against *Israel*. For assuredly, *Israels* side being Gods side, must needs in the end bee the winning side. If God, and his *Israel* sided by him, seeme to flie before their pursuers, it is but a politike stratageme of the Lord, like that of the *Israelites* flying before the men of *Ais*, to draw them on forward, for further aduantage against them, giuing them a little lightning before death. For at last God will awake, as one out of sleepe, as a strong man, that after his wine crieth out, and will smite his enemies in the hinder parts, and put them to a perpetuall shame. Gods Arke may remaine captiue for a while with the *Philistims*, and they may shout and triumph at this their so noble a conquest: but how long will this hold? shall not their deuillish *Dagon* at the last make curtesie to Gods Arke? shall not the arke gloriously and victoriously returne home out of her captiuitie? It is wisdom then for thee to bee on the side of Gods Arke, though captiued; with *Moses* to ioynethy selfe to the *Israel* of God, though inthrallled; to lay hold on the skirts of a true Jew; not onely (with those *Persians*) after his victory, but euen before, when to carnal eyesthere is no appearance of any thing, but utter ruine.

Exod. 17. 11.

2. Chron. 15. 13.

Jud. 20. 21. 25.

2. Sam. 24. 1.

1. Sh 3. 5.

Psal. 78. 65. 66.

1. Sam. 4. 10.

1. Sam. 5. 3.

1. Sam. 6. 12.

Heb. 11. 25. 26.

Zach. 8. 23.

Est. 8. 17.



For God being on his side, he must needs bee the winner and gainer in the end. And it is farre better, of a loser to turne winner, then contrarily of a winner to turne loser.

5.  
Instruction to  
Israel to be on  
Gods side, as  
God on hers.

*Judg. 5. 23.*

*Psal. 7. 5.*

Lastly, if God be on *Israels* side, against her enemies, then it standeth with good reason that *Israel* should bee on Gods side against his enemies. If God haue holpen vs against these our so deadly foes, what a shame then shall it be for vs to bee in the number of such as the *Merozites* were, cursed by *Deborah*, because they came not out to helpe the Lord against the mightie? The Lord stirre vp the hearts of our whole State, to fight as earnestly against this common aduersarie of our faith, in Gods cause, as God of late did fight against them in our cause. God would not suffer them to lay our glory in the dust; and shall they any longer bee suffered by vs to obscure the glory and Gospell of God, by perverting and poisoning the soules of men with their damnable doctrines? Nay, should wee not all in our places bee as zealous now for Gods glory, as hee hath beene for ours? Hath hee fought for vs all this while, that wee should now fight against him? which all they doe, that liue in any breach of his commandements: they take part with sinne and Satan, Gods most deadly enemies, against God himselfe. This is the retribution which God (for the most part) findeth at our hands for this so great a mercy. Men goe on in all vngodlinesse and vnrighteousnesse, in their prophanesesse and prophaning of the Sabbaths, drunkennesse, vncleannesse, and bloody blasphemies, where-



wherewith, as with so many darts, they pierce through the sides of the Lord. Is this our being on Gods side, for his being on ours? may wee not now iustly complaine of our selues with *Ezra*, *Seeing thou our God hast staied vs from being beneath, and hast giuen vs such deliuerance, should wee returne to breake thy commandements?*

This helpe of God towards *Israel* is set forth (as we shewed aboue) by the time when it was exhibited, *When men rose vp against vs*, euen with wide and gaping mouthes, ready to deuoure vs.

Where we may see, into how desperate and inextricable dangers Gods children oftentimes are brought, before saluation and deliuerance arise vnto them. They are at the very brinke of death, and at the very mouth of the pit, before the rescuing hand of God appeare, like fire-brands almost consumed, before taken out of the fire; like *Isaack* hauing the very knife at their throat, ready to be sacrificed, before the counter-commanding voice be heard. So that with *Dauid* carrying their soules in their hands, they may say, *Verily there is but a step betwixt vs and death*. Thus was it often with *Dauid* himselve; as when hee was hemmed in on euery side with *Sauls* armie, and saw no way to escape: and againe afterward, when the people of *Ziglag* were ready to stone him. So was it also with *Iehosaphat* and *Hezekiah*, when those huge armies were come to the very gates of *Ierusalem*: neither doth God doe this without weighty reasons.

And namely, first of all, that by this meanes hee

G 2

might

*Leuit. 24. 11.*

*Ezra 9. 13. 14.*

The description of Gods helpe by the time of the exhibition thereof, whence ariseth this doctrine: God often deferreth his helpe to the very last pinch.

*Zach. 3. 2.*

*Gen. 22. 10.*

*Psal. 119. 109.*

*1. Sam. 30. 3.*

*1. Sam. 23. 26.*

*1. Sam. 30. 6.*

*2. Chr. 20. 32.*  
And that for these reasons:

I.



Greater mani-  
festation of his  
owne glory.  
*Psal. 112. 4.*  
*2. Cor. 4. 6.*

*Dan. 3.*

*Amos 4. 11.*

might make his glory the greater, when thus in a moment and turning of a hand he turnes the wheele, and causeth light sodainly to spring forth, not onely in, but out of darknesse. To breake a twigge, is easie, and may bee done with the little finger almost: but when it is growne to a strong and confirmed tree, then to breake it, and that as easily as another would doe a twigge, is an euident prooffe of a right *Samson*-like strength. For God to haue restrained the enemies when they were but weake Incipients, in their first end, and raw beginnings, would not haue seemed so great a matter: but then to rebuke them, when they are growne to their full height and ripenesse of perfection, that they may seeme to mans reason past recalling; this (I say) doth farre more fully commend the power of God to vs. And for God to haue put out the fire, when it was onely in conceiuing flame, might haue seemed easier: but in the midst of the rage, when broken forth into most furious flames, and so become a deuouring fire, then to restraîne it, that it hurt not *Shadrach*, *Mesbach*, and *Abednego*, that are in the midst of it, this cannot but in our eye seeme a farre greater matter; and a farre more sensible euidence of Gods omnipotencie must it needs bee to vs, to bee plucked as brands out of the fire, then to bee kept wholly vntouched thereof, when threateningly it made towards vs. Hence it is, that God in Scripture euenglorieth that his aduersaries are so strong, his Church so weake, because then hee thinketh there is matter and fit occasion for him

to



to manifest the glory of his power and puissance. *The earth mourneth and fainteth: Lebanon is ashamed, and bowed downe: Sharon is like a wilderness, and Bashan is shaken, and Carmel. Now I will arise, saith the Lord: Now (when things are thus desperate) will I be exalted, now will I lift up my selfe.*

*Esay 33.9.10.*

2.

The greater  
shame of his  
enemies.

Secondly, that as his glory may bee the greater, so also (that which is for the most part alwayes ioyned with his glory) his enemies shame. To whom it cannot but bee very ignominious, then to bee disappointed, when they were growne so confident in their hopes, that they made themselves sure of obtaining their desires; to bee throwne downe, *When they had exalted themselves as the Eagle, and made their nest among the starres, and said in their heart, Who shall bring vs downe?* Thus God let *Sennacherib* goe on for a while, prospering and preuailing, insomuch as hee grew proud and presumptuous against *Hezekiah*, hauing already deuoured him and his, in his presuming hope. God could haue curbed him at the first, and neuer haue suffered him to haue come so neere the wals of *Ierusalem*. But he would not, because he would bring him to a greater shame. Therefore it is said, *he returned home with shame*, being thus defeated. So God could haue confounded *Haman* in his first rising, but hee let the Laurell tree to flourish and spread himselfe out for a while, that afterward his decay and sodaine withering might bee the more fearefull: he let him goe on to the very making of the gallows for *Mordecai*, that his shame might bee the greater in being hanged thereon

*Obad. 3.4.*

*2. Chron. 32.21.*

*Psal. 37.35.36.*

*Es. 7.10.*



2. Sam. 17. 51.

Psal. 144. 5.  
Zach. 4. 7.

Iob 20. 5.

Eccles. 7. 8.

Amos 8. 9.

Multa cadunt  
inter calicem  
supremaque  
labra.

himselfe. And thus hee let *Goliath* goe on a while, bragging and brauing the *Israelites*, and by his craking and crowing ouer them, to strike terrour into them, that his ignominie might bee the greater, being killed with his owne sword. Thus God suffereth these proud Cedars to perke vp to the very clouds, and to threaten the very skles, that by this meanes being neerer to the thunder-bolt, they might as the more easily, so the more fearefully bee ouerthrowne. Thus hee letteth these hillockes to grow vnto mighty mountaines, daring the very heauens, that so hauing them as it were neerer at hand, hee might the sooner and sodainer *bow downe the heauens, and touching these mountaines, turne them into plaines*, yea, wholly disperse and dissolue them into smoke. Thus are wicked men oftentimes lifted vp on high, that their fall might bee the sadder. Thus God letteth loose the reines vnto them, that afterwards hee might giue them a sodaine ierke, that their hearts, the more they were filled with confidence before, the more both hearts and faces may bee filled with confusion afterward. That so it may appeare how *the reioicing of the wicked is short*; and that *the ioy of hypocrites is but a moment*; and that *the laughter of fooles is but as the cracking of thornes vnder the pot*; and that *their Sunne setteth at noone day*. For euen when they haue the prey in their hands, readie to put it into their mouthes, then doth God sodainely plucke it from them, and so verifying the prouerbe, *Many things fall out betwixt the cup and the lip*, dasheth all their ioyes; yea, not onely so, but making



making themselves a prey to his owne anger, turneth all their gladnesse into griping griefe, all their mirth into mourning and melancholy; whereof wee haue a most famous example in these late traitors, whom it pleased God in his iust iudgement to feede with false hopes, letting them goe on freely and smoothly without rub, vntill they were come to the very point of execution, and of bringing forth that vgly mis-shapen monster, whereof they had so long trauailed in child-birth, so that now they began to applaud themselves, reioycing as a woman deliuered of a man-childe, that forgetteth *the anguish of her trauaile*, and glorying, as hee that putteth off the harnessse after the victorie; *God and man had decreed our destruction*, nothing might hinder their plot and proiect. God could haue discovered them when first they began to weaue this web, in their first consultation; but he would haue them to proceede so farre, euen to the last threed of their web almost, that their reproch in weauing *Penelopes web*, in missing of their purpose, and in failing in the last act of their tragedie, might bee the greater. The Lord occasioning vs all by this meanes in a holy kinde of triumphing to insult ouer them, (when wee see them to haue conceiued chaffe, and brought forth stubble) as *Dauid* ouer his enemies; *O enemye, destructions are come to a perpetuall end: thou hast destroyed the Cities: their memoriall is perished with them.* As if wee should now say to the Traitors; Yee haue blowne vp the Parliament house, sacked the Citie, established the Masse, altered the gouernment,

Which is exemplified in the late Traitors.

*Iob 16. 21.  
Kings.*

*Treshams* Letter, spoken as though they had God at command. But they might haue learned of the heathen Poet, that which since they haue by their owne experience,  
 Αλλα' ναι γαρ  
 σας θεὸς ἀν  
 ῖν βέλαιντο  
 ἐδ' οὐκ ὕβρις  
 τοῦ ἀνθρ.  
 That is, no man can constrain God against his will. *Sophocles*.  
*Iay 33. 11.  
Psal. 9. 6.*



Psal. 48. 12, 13.

advanced your selues to those high places of honour you dreamed of: God giue you ioy of your Earledomes of Warwicke, &c. And againe in another place: *Compassse about Sion, and goe round about it, and tell the Towers thereof, and marke well the wall thereof.* As if hee should say; The aduersaries threatned to doe this and that, to breake downe the wall, to burne the Towers, to sacke the whole Citie. Why? but all things stand as they did: let vs goe see, and search through the whole Citie; it but the least harme bee done. So may wee say; Marke well the Parliament house, behold the wall of London, compassse the whole City, see if so much as the least tile be shaken downe with that terrible gunpowder.

3.

To procure  
better enter-  
tainment for it  
at our hands.

Thirdly, God thus deferreth his helpe to the very last pinch, that then being the more sweet vnto vs, by reason of our greater neede, it might also be the more welcome, and entertained with greater thankfulness.

4.

Our experi-  
ence of that  
grace which is  
in vs.

Fourthly, that we might haue the better prooffe and sounder experience of that faith and hope which we professe our selues to haue, in our peace and securitie: for sodaine extremitie is the best triall hereof: for, as in sodaine feare the bloud gathers to the heart to guard it; so the powers of the soule in like case, doe in like sort combine themselves, that they may bee easily iudged of. The worldly man, distraught with these vnlooked for exigents, shewes his hope to bee but as *the spiders web*: the true Christian finding his heart settled and established with the peace of God, appro-  
ueth

1of. Mal. meditat.

Phil. 4. 7.



ueth his hope to be that liuely hope, *which makes* *not ashamed.*

Fifthly, that with *Paul*, hauing received the sentence of death in our selues, we might learne with the same *Paul*, to trust not in our selues, but in God, raising vs from the dead. 3 and withdrawing our eye from all other things, might say with *David*, *Should I not lift up mine eyes to the mountaines, from whence my helpe commeth? comforting our selues in the Lord our God*, as the same *David* did, being ready to bee stoned, and saying with *Iehoshaphat*: *O Lord, wee know not what to doe; but our eyes are vnto thee.* For when all humane hopes and helpes faile, then is the helpe of God at hand.

And hitherto of the antecedent, wherein is contained the ground of the thanksgiuing: the thanksgiuing it selfe, the consequent inferred vpon this antecedent, followes in the verses following.

6 *Praised be the Lord, which hath not giuen vs as a prey vnto their teeth.*

7 *Our soule is escaped, as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.*

8 *Our helpe standeth in the name of the Lord, who hath made both the heauen and earth.*

The thanksgiuing set downe in the beginning of the 6. is afterward further described.

1 By the repetition of the cause or ground of the thanksgiuing, *viz.* the benefit receiued, which is set forth in two similitudes, in the end of the 6. and in the 7. verse.

2 By an effect, if not a part of their thankfulness, in the 8. verse.

1. *Pe* 1. 1. 3.  
Rom. 3. 31.

5

The vse of the doctrine.  
That wee might trust in him in our greatest extremities.

2. *Cor.* 1. 9.  
*Psal.* 121. 1.  
1. *Sam* 30. 6.  
2. *Chro.* 20. 12.

2 Part of the Psalme.

Verse. 6.

7

8



2. Members of  
this second  
part.

1. The thank-  
giuing it selfe.  
Whence arise:

*Doctr. I.*

The minde  
opened to see  
God in the  
benefit, ope-  
neth likewise  
the mouth to  
thanke God  
for the bene-  
fit.

*Psal. 124.*

*Vse.*

*Doctr 2.*

First then of the thanksgiuing it selfe, and then  
of the further illustration of it.

The thanksgiuing it selfe in these words, *Prai-  
sed be the Lord.*

Where first note, how the Prophet as soone as  
he had apprehended the goodnesse and mercy of  
God in the deliuerance of *Israel*, and in the for-  
mer verses described it, doth here presently in this  
verse breake forth into thanksgiuing for the  
same, *Psal. 68. 24. They haue seene, O God thy goings,  
the goings of my God and King, which art in the San-  
ctuarie*, that is, in their deliuernces, whereof be-  
fore they saw manifest tokens (as it were the very  
markes and prints of thy footsteps) of thy power  
and providence. But what followed vpon this  
their sight? Reade the next verse: *The singers  
went before, the players of instruments after: in the  
midst were the maidens playing with timbrels.* An  
open eye then to see Gods providence in those  
blessings wee receiue, causeth an open mouth to  
magnifie that providence of God for the blessing.  
And therefore thou that hast so dumbe a mouth  
in praising God, hast but a darke eye in seeing *the  
goings of God*. A man may see and feele the out-  
ward benefit it selfe: but this will not enlarge his  
heart to thankfulnessse, vnlesse he bee able to dis-  
cerne God in the benefit, and to apprehend his  
might, his mercy, his providence, his protection,  
his fatherly both eye of watchfulnessse ouer, and  
bowels of compassion towards vs, as the originall  
causes thereof.

2 In this example of the Prophet let vs take  
notice



notice of that duty which we owe to God for his speciall and extraordinary mercies, namely, to offer the sacrifice of thankesgiuing. No blessing of God is there so vsuall, or so small, which deserueth not thanks, nay, which in trueth doth not farre excell above all thankesgiuing and praise. For, as his name is, [namely infinite] so likewise is his praise, namely his deserued praise. We then, being such poore weaklings as we are, finite creatures, can neuer yeeld him infinite praises, answerable to his deserts. But when God in his blessings inlargeth his graciousnesse, then must we also, in our blessing his name for them, proportionally inlarge our gratefulnessse. And hence it is, that the people of God, as in their more then ordinary troubles, haue exceeded in their mourning, by holy fasting; so vpon occasion of the more speciall and rare fauours of God, such as come not every day, they haue as much exceeded in their mirth by holy feasting; whercofreade that of the Psalmist, *The poore shall eate* (namely at this holy feast of the celebration of Gods mercies) *and be satisfied: they that seeke after the Lord, shall praise.* And to this pertaineth that which *Dauid* speaketh of the cup of saluation in another place.

But because the performance of this dutie is thought ouer-easie of most; let vs see wherein it consisteth: for that not euery one that saith, *praised be the Lord*, is a true thankesgiuer.

First, that thou mayest well and worthily performe this duty, is required the fitnessse of thy person, that thou be meete in regard of thy person to  
gine

Thankesgiuing is due to God for all, specially his speciall mercies.

*Nehem. 9. 5.*

*Psal. 48. 10.*

*Psal. 22. 22.*

*Psal. 116.*

To the thankesgiuing are required:  
1. Gratefulnessse of the person of the thankesgiuer, as a preparation to thankegiuing.



Mal. 2. 3.

Ephes. 5. 18. 19.  
Psal. 33. 1.

Iames 3. 10. 11.

Prou. 17. 7.

Psal. 50.

giue thanks. For if thy person bee not gratefull, that is, acceptable to God, thou canst neuer bee truly gratefull, that is, thankfull to him. But though thou shouldest spend all thy dayes in giuing of thanks, all this would be odious and distastefull to him; so little thanks shouldest thou haue at his hands for these thy thanks: *the dung of thy sacrifice should be throwne in thy face.* The Apostle would first haue thee fulfilled with the spirit, as, powerfull to stirre thee vp to spirituall ioy in thanksgiuing, as wine is to naturall or carnall: and then, not before, would hee heare thee *singing Psalmes, and giuing thanks alwayes vnto God in the name of Iesus Christ.* It becommeth the vpright to be thankfull, saith David. As who should say, It is an vncomely thing for a prophane man to giue thanks Vnfit it is, that that mouth which vsually blasphemeth God, should also blesse God; that out of that fountaine, which sendeth forth such bitter bannings and cursed cursings, should also come forth any sweet and sauoury words of blessing. *The lippe of excellency (saith Salomon) becommeth not a foole, no more then lying doth a worthy (that is, a wife) man, opposite to his foole.* Good words lose their grace and relish in the foule mouth of a foole. To him therefore God saith, *What hast thou to doe, to take my name (which is holy) into thy mouth, (which is foule and filthy) either in prayer or praise? We our selues would not willingly be prayed by men praiselesse, and wholly worthlesse: much lesse then should God be praised by vnworthy men.* May not he, as well as we, account



account their praise adispraise and staine to his glory? This was the reason why Christ would not let the deuils speake his praise, *because he needed not the praise of the impure: neither is praise seemely in the mouth of a sinner.* Therefore if wee would bee meet instruments of sounding forth Gods praise, we must be first sanctified, and so set in right tune by God himselte. *Dauid* therefore, though a man already sanctified, yet in regard of his fall, thinking himselte both vnworthy and vnable to praise God, feeling as it were his mouth stopped with those his more grieuous sinnes, calleth for God, as it were with a cole from his altar to touch his tongue, and with his key to vnlocke the doore of his lippes: *Lord open thou my lips, and my mouth shall shew forth thy praise.* As long then as a man lies in his sinne, hee is tongue-tyed, nay, his mouth is musled, and his lippes sealed and clasped. Looke then how vnpleasent the voice of a lispng tongue-tyed stutrerer is, or the noise of him that offereth to speake with his mouth shut; so with God are the thankesgiuings of the vngodly. For a man can not say, *that Iesus is the Lord*, [namely so, that Christ should indeed bee glorified by his speech] but by the Spirit, with whom the wicked haue no acquaintance.

Secondly, being thus prepared, the duties which thou must performe, are these:

The first belong to thy heart. There must thankfulness beginne, as *Dauid* saith, *My heart is prepared, my heart is prepared, O God: I will sing, and giue praise.* Vnlesse the instrument of thy heart, and the strings

*Theophyl. in Luc. 4. Non sinit demonia loqui, quia non indigebat immundorum laude: neque enim speciosa laus in ore peccatoris.*

*Isaiah. 6.*

*Psal. 51.*

*1. Cor. 12. 3.*

**II. Duties to be performed after this preparation:**  
Which are  
I. Of the heart.  
*Psal. 57. 7.*



*Ephes. 5. 19.*

*Esay 19. 18.*

*Tacit. hist. lib. 2.  
Letitiam &  
gratulationem  
vultu ferens,  
animo anxius.*

And they are  
these:

1. Serious ag-  
nizing and re-  
cognizing of  
Gods mercies.

strings thereof be first well tuned, the song of the tongue, though neuer so pleasant, is distuned, and all the melody thereof marred: like as if the skilfull Musician, whilest he is singing, though neuer so sweetly, should play vpon a distuned instrument, thereby the grace of his song is also lost. That which an euill and harsh sounding instrument is to a good voyce, that is an vnthankfull heart to a thankfull mouth. Therefore the Apostle maketh all the melody of spirituall mirth in thanksgiuing to come from the heart: *Speaking vnto your selues in Psalmes, and Hymnes, and spirituall songs, singing, and ( that you sing not in Gods eare, as many, out of tune) making a melodie in your hearts to the Lord.* Many false ones there are among vs, that with repining hearts grudge and grieue that this treason tooke no better; who yet set a good face vpon it, assuming to themselves the face and fashion of reioycers, and teaching their tongues to *speake the language of Canaan,* in thanksgiuing: like *Rufus,* that came to *Vitellius* after his victory, *carrying ( as Tacitus speaketh) ioy and gratulation in his countenance, but heauinesse in his heart.* This praising of God is of no price, because the heart reclaimes against the mouth, and bites in the words of thanksgiuing vttered by it.

But what are the actions of a thankfull heart? They are these:

First, the *agnizing, serious recognizing and re-counting* the mercies of God, and his power, providence, goodnesse, wisdom, and such like properties in them. An example hereof we haue in

*David,*



David, who in that Psalm of thanksgiving for the ordinary workes of Gods creation, in the through-notice hee tooke of Gods wisdom in them, cryeth out *Epiphonematically*, O Lord, how manifold are thy workes, in wisdom hast thou made them all! shewing his thankfulness by his agnizing of Gods wisdom.

*Psal. 104.*

Secondly, the resting and reioicing of the heart in them, in regard of that sweet comfort and contentation it findeth in them. *Psal. 94. 1. 4.* *It is a good thing to sing praise, &c. for thou Lord hast made me glad by thy workes.* And in the 16. Psalm, which is a Psalm eucharisticall, this clasping as it were of the heart about the benefit, and so kinde welcoming of it, is notably expressed, verse 6. *The lines are fallen vnto me in pleasant places: I have a goodly heritage.* Surely the discontented heart, that cannot be satisfied with the liberalitie of God in his benefits, is an vnthankfull heart.

2. Resting of the heart with a sweet contentation in them.

*Psal. 94. 1. 4.*

*Psal. 16. 6.*

Thirdly, the reciprocation of like affection to God, when the heart returneth the same affections to God, for the benefit which God hath witnessed to her in the benefit, melting in kindnesse towards him, and grieving at her inability of making any iust requitall. This was in David, when he said, *I loue the Lord, because hee hath heard my prayer.* And afterward, *what shall I retribute, &c.* how few are the hearts thus affectioned to God?

3. Reflection of like affection.

*Psal. 116.*

Fourthly, the hope and confidence of our hearts, whereby vpon experience of Gods former mercies and power, casting, and as it were rolling our selues vpon him, we still continue to giue him the

4. Confidence of the heart in God for the time to come.

*Psal. 37.*



the praise of his strength and goodnesse. Therefore so soone as the Prophet had said, *Praised be the Lord, which hath not &c.* he addeth in the 8. verse, as it were to declare how hee praised the name of the Lord; *our helpe standeth in the name of the Lord.* But of this point more shall be spoken in the opening of the 8. verse.

Secondly, when the heart hath thus done her part in thanksgiuing, (which is that thanksgiuing the Apostle meaneth, saying, *In all things, or in all times*, that is, continually, *giue thanks*) then the tongue succeedeth, and secondeth the heart in this holy duty, and so becommeth the best member of the whole body, euen the *glory* thereof; as it is often called in Scripture.

Generally the tongues duty and part is to be as it were but the *Echo* of the heart, reflecting and resounding the same notes which the heart already hath vitered.

More specially yet to speake of them; Some there are which concerne our selues: others which concerne others.

Our selues, these:

1. *Confession* (as we are commanded in that absolute forme of thanksgiuing by our Saviour) of Gods *kingdome* and *power*, and so consequently of that *glory* which for both is due vnto him.

2. *Confession* of our owne *unworthinesse*, by reason of our sinnes, euen of the least of the *mercy* and *truth* which God hath shewed vs. This is a necessary point in right thanksgiuing, that we do thus abase our selues: or else (which is the speciall matter

II. Of the tongue, whose duty.

1. *Iob* 5. 18.

*Gen* 49. 6.  
*Psal* 16. 9. &  
30. 13.  
Generally.

Specially.

I. Respecting our selues: in  
1. Confession of Gods worthinesse.  
*Matth* 6.

2. Of our owne unworthinesse.  
*Gen* 32. 10.



matter in thanksgiving) we doe not wholly giue all the glory to God. This was the errour of the Pharise his thanksgiving, that it wanted this nullifying of himselfe; *I thanke thee, O God, that I am not as others; I giue almes; I pay tithes of all I haue; I fast twise in the weeke, &c.* Loe how he crakes; marke how he exalteth & dignifieth himselfe. But in true thanksgiving, all the glory must bee ascribed to GOD; which cannot be welldone, without the vilifying of our selues. Hence confession of sins is called the giuing of glory to God. *Ioshua* calling vpon *Achan* to confesse his sin, said, *My son, giue glory to God.* And *Ezra* prouoking the *Israelites* to the like duty, said, *Tee haue trespassed against the Lord, &c. now therefore giue praise to the Lord.* Therefore wee shall see how the holy men, in praising God for his mercies, haue praised him in this manner. *Dauid* giuing thanks for that gracious promise of establishing the kingdom in his house, *Lord* (saith he) *who am I, or what is my fathers house?* And in the Psalmes magnifying Gods glory in the rich furniture of the whole world for mans vse, *Lord* (saith he) *what is man, that thou shouldest thus remember him?* Hee thought he could not sufficiently amplifie & magnifie Gods glory, but by extenuating and minishing, yea, wholly depressing of mans. If then, in a right manner wee would thanke God for this our late deliuerance, wee must with humble hearts acknowledge our own desert, not only of the danger we were in, but also of the euill it selfe, whereof we were in danger, namely, that wee had deserued for our cold loue and simple entertainment of the Go-

H

spell,

Luk. 18.

Ios. 7.

Ezra 10. 10, 11.

2. Sam. 7. 18.

Psalm. 8.

Application of  
this point to  
the present  
occasion.



Reuel. 3. 5.

Ier. 14. 21.

2. King. 16. 11.

Psal. 77. 9.

2. King. 21. 13.

## II. Others

which are,

1. Commemoration of Gods mercies vnto them.

Psal. 22. 22.

Exod. 13. 11.

2. Prouocation of others to this dutie.

Psal. 148.

spell, that the candlestick should haue beene removed, the Throne of Gods glory cast downe, Antichrists throne and the Altar of *Damascus* erected in the temple, and so all those sweet spirituall mercies *shut up in displeasure*. Yea, not only those, but euen the temporal also, that the Lord should haue swept *vs away with the besome of destruction, stretching ouer vs the line of Samaria, and the plummet of the house of Ahab, wiping England as a man wipeth a dish, which he wipeth, and turneth it upside downe*. Thus if we shall giue our selues the shame of our owne merits and deseruings, we shall in so doing giue vnto God the due and deserued glory of his mercy. The office of the tongue in thanksgiuing respecting others, is

1. A commemoration or annunciation of Gods mercies vnto them, of which *Dauid* speaketh often in the Psalmes, *I will declare thy name to my brethren, in the midst of the congregation I will praise thee*. And this was inioyned the *Israelites* (as that where in they were to declare their thankfulnesse) to rehearse vnto their children the manner of their deliuerance from the *Egyptian* bondage.

2. That which is the end of the former, a prouocation and excitation of others to this duty. In the which *Dauids* zeale is so excessiue, that hee calleth not onely vpon men, but beasts also, yea, the senselesse creatures, as the heauens and earth, that they should set forth the praise of the Lord. True thankfulnesse is not onely *immanent* in the thankgiuer, but also in a manner *transient*, in that it propagateth, or at least laboureth to propagate the like thankfulnesse vnto others.

And



And thus are wee to praise God with our lips, which *Hosea* calleth the rendring of the *calues* of our lips.

*Hosea* 14.3.

There remaineth yet a third action, to make vp this duty of thanksgiuing, and that is, when to the verball thanksgiuing of our lips wee ioine the reall thanksgiuing of our *liues*, by the renewed obedience thereof glorifying his name. Otherwise our lip-labour is lost-labour and in vaine, if yet lost onely and in vaine, and not also bringing much losse and dammage vnto vs, as being a fearefull taking of his holy name in vaine, which he may not let goe unpunished.

III. Of our liues.

*Gal.* 3.4.

*Exod.* 30.

This praising of God with our liues, is either when the corruptions of our life are sacrificed; which is *mortification*, that *eucharisticall sacrifice* the Apostle meaneth, *Ro.* 12.1. or our life it selfe, which is *martyrdome*, called by *S. Paul* a sacrifice. And surely no other sacrifice can it be then of thanksgiuing. And no better sacrifice of this kind can there be then this, wherein we may seeme to make some shew of like retribution; for whereas God hath giuen vs his Sons body and blood, wherefrom as out of a fountaine all other mercies spring; here in martyrdome, for this we returne vnto God the Eucharisticall sacrifice of our owne body and blood.

1. Sacrificed in martyrdome.  
*Phil.* 2.17.  
*συνεισφορά.*

But of this kinde of praising God with our liues, I meane not to speake at this time, as not being so pertinent to our present purpose. Therefore to returne vnto the former kinde of praising God with our liues, not martyred by persecutors, but mortified by the spirit, with our liues (I say) refined and

2. Sanctified in mortification.



Psal. 106. 3.

Verse 3.

Ezra 10. 11.

Psal. 65. 1.

Jon. 3. 9.

A large exhortation to this last duty of thanksgiving by many arguments.

reformed, we shal find how euery where the Scripture beats vpon it, as an essentiall & principall part of thanksgiuing. The question is made in one Psalm concerning the thankfull man, *who can expresse the noble acts of the Lord, and set forth all his praise?* the answer is made in the words following, *Blessed are they that keep iudgement, and do righteously.* As if hee should say, none are able to render con-digne praise vnto the Lord: but if any come neere it, it is they that lead a holy and vpright life. So *Ezra* to the *Israelites*, *Gine praise to the Lord.* But how must that be done? do his will, *put away your strange wiues.* So the Psalmist, *Praise waiteth for God in Sion.* Yea, but what is this praise? *To thee the vow shall bee performed,* which specially is to bee vnderstood of the morall vow of new obedience. As also that of *Ionas*, *I will sacrifice with the voice of thanksgiuing: I will pay that I haue vowed.* Amongst men now adaies this promise, *I will be thankfull,* is vnderstood as well of the thankfulnesse of the purse, of *mony-thankfulnes*, as *mouth-thankfulnes.* The which interpretation and expectation of thankfulnes, though it bee not approchieable (for the most part) among men, yet God, when wee promise thankfulnesse, may iustly expect, besides this *wordy*, also an actuall thankfulnes, the offering the calues of our hands, as of our lips, the paying, though not of mony, yet of our vowes, specially the vow of our baptisme. Otherwise God will account vs so much the more vnthankfull, by how much wee exceede in our verball thanksgiuing; for herein we adde vnto vnthankfulnes (odious enough of it selfe) hypocrisie,

that



that is more odious; & not being content in being *inurious* to God, in denying him his right, we will also be contumelious in making faire of giving it, when wee meane nothing lesse, then the which, what can be a greater mockery? Would wee then approve our thankfulness to God for this his late mercy & kindnes? see then that thou answer him in kindnes. As he hath done something for thee, so do thou something for him and his glory: as he hath renewed vnto thee all the former comforts of thy life which thou enjoyedst, so do thou now likewise renew thy former obedience and repentance. But it is otherwise with most. If going on in sinne with a hard and impenitent heart, if in the strength of these mercies of God lately renewed vnto vs, to renew our former wickednesse, and so to serue the deuill with a ioyfull and merry heart, be true thankfulnessse, then indeed we haue abundantly shewed our selues thankfull; and how can any challenge vs for, or vpbraide vs with vnthankfulnessse? But if true thankfulnessse consist in that we haue shewed, how haue wee then obeyed that commandement, which after deliuerance granted to our prayers, requireth *glorifying of Gods name*? or how can wee free our selues from that imputation which the Apostle casteth vpon the heathen, not honouring God in their liues, according to the knowledge of him in their mindes? *They glorified not God, neither were they thankfull.* May wee not iustly be checked in the matter of thanksgiving, as those Iewes were in the matter of humiliation? Wilt thou call this a thankfulnessse acceptable to the Lord, to glauie on

*Psal. 50. 15.*

*Rom. 1. 21. 22.*

*Exa 5. 8.*



Prou. 26. 26.  
Psal. 55.

Prou. 12. 18.

Ingratum cum  
dixeris, omnia  
dixeris.

Iam. 1. 17.

Iob 1. 27. com-  
pared with  
42. 10.

2. Chron. 22.

me a day or two with thy smooth tongue and fawning lips? to feed mee with a few sweet and sugred words? Is this the thanksgiuing that I haue required, to haue faire words giuen me, and foule deeds? that you should *ouer your hatred of mee with lying lips*? that affording me words *softer then butter*, you should yet nourish warre in your harts against me, and that shortly after in stead of these *hony and oylie* words, I should heare words as the *prickings of swords* in my sides, the same teeth biting mee with blasphemie, that ere while blessed me with words of thanksgiuing. If we feare the seueritie of this iust reprehension, why doe we still continue vnthankfull? thinke we that this vice is not as odious with God, as it is with men, who haue accounted it a *bundell and fardell* of all other vices? Nay, wee may assure our selues that *ingratitude* is so much the more odious to God then man, by how much *gratitude* is more due to him then to man; man being only sometimes a *Conduit-pipe* to conuey the blessing vnto vs, whereas God alwayes is the *fountaine* from whence all blessings come. Or looke we that euer those blessings should bee blessed to vs, or thrue with vs, which we vsurpingly seaze vpon, without paying God first his imposts? nay surely, as thankfulnessse to God for our afflictions turneth them into blessings (whereof *Iob* yeeldeth a memorable example) so on the other side, vnthankfulnessse for good is no lesse powerfull to turne *mercies* into *miserries*, *blessings* into *curses*, whereof wee may behold an example as fearfull as famous, in *Sennacherib*, & in the *Sodomites*: In *Sennacherib*, who was  
for



for no other end passed over by the Angell, then that he might be reserved as a prey for the crueltie of his owne sons. Had it not been better for *Sennacherib* to haue died in company in the field, by the hand of the destroying Angell, then escaping that stroke, to bee singled out afterward to die alone in the house of his god, by the hand of his sons? In the *Sodomites* also, whom it pleased God to rescue together with *Lot*, out of the hands of their enemies: But because their hearts were nothing moued nor mollified with this kindnesse, see what followed after. This their preservation was but a reservation of them for further and far more fearfull iudgements, when as shortly after God from *heauen* reuealed in his wrath, in raining downe fire and brimstone vpon them. Had it not been farre better for them to haue perished in the hand of those Kings, then being freed from that captiuitie, to frie afterward in those sulphureous flames, the fore-runners and beginnings of the eternall flames of that vnquenchable fire? So shall it fare with all such, that notwithstanding this their deliuerance, continue in their sinnes, imitating the beastly lusts, and liues of those impure & vnnaturall *Sodomites*, whose vine is of the vine of *Sodom*, and of the vines of *Gomorrhah*; whose grapes are grapes of gall, and their clusters bitter: better had it been for such to haue been consumed with that gunpowder of the Traitors, then escaping that fire, to beape vp wrath, that is, suell to feed, and so further to inrage the fire of Gods wrath against them in hell for euer. But if we shall shew our selues thankfull in that sort that

Gen. 14.

Rom. 1. 8.

Gen. 19.

Deut. 32. 32.

Rom. 2. 5.



*Ascensus gratiarum  
descensus gratia.*

2. Tim. 4. 18.

*A fumo in  
flamam.  
A cineribus in  
carbones.*

Amos 5. 19.

The 2. member, the description of the thanksgiving. 1. By the repetition of the cause thereof their deliverance, set forth by 2. similitudes.

1. Similitude from the deliverance of the profitable beasts out of the mouths of the wilde and rauenous.

hath bene described, then we shal finde in a happy experience of our owne, the truth of that saying, *The ascending of our gratefullnesse to God, is the descending of Gods graciousnesse to vs.* This mercy being thus seasoned and sanctified to vs by our thankfull entertainment thereof, shall bee a pawne and pledge of further and those greater mercies. God that hath begun with our enemies, will also make an ende heretofore delivered vs from the Beare, will also deliuer vs from the Lion, yea euen from that roring Lion, the arch-enemy of our saluation, and from euery euill worke, and so reserve vs for his euerlasting Kingdome. But if thou proceed on still in thy sinnes, not feeling thy heart anything bowed or bettered, this deliverance, as it is an vndoubted signe of thy being already deliuered vp to the incurable and incorrigible hardnesse of thy impenitent heart: so likewise is it an ominous presagement of some greater mischiefe that awayteth thee, that in thee the prouerbe may be true, *from the smoke into the flame*, and (as the Prophet speaketh) *from the Lion to the Beare, or Serpent.* And thus much for the thanksgiving it selfe: let vs come to the description thereof, which is two-fold.

The first is from the repetition of the cause of their thanksgiving, namely, the benefit of their deliverance, through Gods helpe, out of the hands of their aduersaries, the which is set forth by a double similitude.

The first is in the end of the 6. verse, which hath not giuen vs as a prey to their teeth: wherein their deliverance is resembled to the deliverance of the profitable



profitable harmelesse beasts, from the violence of the rauinous beasts, as Lyons, Beares, &c. See *Amos 3. 12.* And here it is to be marked, that in this similitude lyeth couched an argument, to proue the assumption of the Psalmists argument, namely, that by Gods helpe onely they were preserved. The argument is this:

*Am. 3. 12.*  
Whence.

He that alone could haue destroyed vs, and yet did not, he is the onely cause of our preservation. This is wanting.

But God could haue destroyed vs alone, and yet would not. This is included in these words, *which hath not giuen vs as a prey*: in which, as the latter part, *that God did not destroy them*, is directly affirmed; so the former, *that God, if he would, might haue giuen them into their enemies hands, and so destroyed them*, is necessarily implied. This is the force of the first similitude.

Which setteth before our eyes first of all, that which in the former part of the Psalm hath already beene largely handled, namely, the cruelty of Sions aduersaries. In which regard they haue the teeth, yea sharpe & keen teeth, and strong grinders of fierce and furious beasts here giuen vnto them. What strength is in such teeth, see *Dan. 6. 24.* Now looke with what violence those Lions there brake the bones of those cast into their dennes, with the same, would these our late Lions in mans shape haue crushed vs, had not God digged out those teeth of theirs, & made them toothles. And looke how hungerly & sauorly the wild beast fells to his prey, and with how great delight he deuours it,

it

*Doctr. I.*  
Concerning the cruelty of the wicked, handled before, but here enlarged with some variety of meditation.



*Plurarch. in  
Caſar.*

*Iudg. 16. 25.  
Tacit. hiſt. lib. 3.  
Audita eſt ſe-  
uiſſima Vitellij  
vox, qua (ipla  
enim verbis re-  
feram) ſe pa-  
uiſſe oculos,  
ſpectata inimici  
morte, iactauit.  
Prou. 4. 16.*

*Pſal. 14. 4.  
Tremel. readeth  
this plce  
ſomething  
otherwiſe: but  
euen ſo it ſer-  
ueth for this  
our purpoſe.*

it being his meat and ſuſtenance ; with no leſſe de-  
light would they haue ſwallowed down vs: which  
one of them (as wee heard) was not aſhamed to  
profefſe, ſaying, he would goe and ſee the ſport. *Ca-  
ſar* yet wept when he ſaw the head of *Pompey* his  
enemy: but theſe wretches would euen haue fed  
their blood-thirſtie eyes with the moſt miſerable  
ſpectacle of the death of a whole kingdome, as the  
*Philiftims* did theirs with beholding *Samſons* blind-  
neſſe; and that vile *Vitellius* profefſed hee did his  
with ſeeing the death of *Blafus* his ſuppoſed ene-  
mie. Such is the ſweetneſſe that the murderours  
eyes of thoſe cruell monſters take in ſuch ſights,  
that it is farre more pleaſant and delectable vnto  
them, then ſleepe it ſelfe; inſomuch that they can  
not ſleepe, vnleſſe they haue done euill, and their ſleepe  
deparseth, vnleſſe they cauſe ſome to fall. But and if  
they haue ſuch Crocodile eyes, ſo full of blood, as  
though with them alone they would murder vs,  
what ſhal we thinke of their mouthes? If their eyes  
long, no maruaile if their teeth water after their  
prey. Here it will not be enough to fill the cie, &  
the greedy appetite therof, vnleſſe theſe teeth here  
mentioned be alſo ſatiſfied, and the belly it ſelfe,  
that crauing ſepulchre bee ſatiated. Affuredly,  
bread giues not that contentment to the hungry  
ſtomacke, that blood doth to theirs: Doe not all the  
workers of iniquity (ſaith the Prophet) know, that  
they eat up my people as they ate bread? we may ſay  
of our popiſh agents, As they eat their breaden god.  
And is it any maruel then if they haue teeth for vs  
their enemies, when they haue teeth for the ren-  
ding



ding and tearing in pieces, not only of their owne friends, whom they were purposed to haue cut off together with ours, but also of their owne God, whose precious body and bloud they themselves are not ashamed to professe that they champe with their teeth, *Polyphemus*-like, euen then when they would seeme to be Gods guests at that holy Supper. No maruell if those teeth which are so iniured daily to the grinding of their gods, make no bones at men : what mercy can they shew to men , that are so vnmercifull to their owne god, as to put him to death betwixt their owne teeth ? A thing so scandalous in the eye of *Auerroes* the Mahumetan, that it caused him to say, *Since the Christians eat him whom they worship for their God, let my soule bee with the Philosophers.*

This must teach vs to pray, *Giue not the soule of thy turtle done to the beast.* Will those teeth sticke at Gods Turtle Doue, which professe themselves sharpened for God himselfe ? And though they sharpen and prepare their teeth for vs, yet may we not discourage our selues. For the more mad they grow, the more mercifull will God bee vnto vs, & the neerer may we perswade our selues that the time of their restraint is : well may we promise to our selues, that God will breake the teeth and iawes of these Lyons, when we see them so fearefully roaring, & fiercely ramping after their prey. For God giueth this as a reason why he would repress *Sennacheribs* violence against *Israel*, because it was growne to that excessse & extremitie : *I know* (saith God) *thy dwelling, thy going out, and thy coming*

In 12. *Metaph.*  
apud *P. Ram.*  
*Comment. de*  
*relig. lib. 4. c. 8.*  
*Quoniam Christi-*  
*iani mandu-*  
*cant Deum quē*  
*adorant, sit ani-*  
*ma mea cum*  
*Philosophis.*

*Vse. 1.*  
Prayer.  
*Psal 74. 19.*

2  
Assurance of  
Gods mercy,  
the more their  
madnesse ra-  
geth.

2 *King. 19. 27.*  
28.



Psal. 119.

Reuel. 12. 12.

Doctr. 2.  
Our liues in  
Gods hands.Vse. 1.  
Trust in God.

1 Pet. 4. 19.

Psal. 31. 13. 14.

Verse 15.

ming in, and thy fury against me. And because thou ragest against mee, and thy tumult is come up to mine eares; I will put my booke in thy nostrils, and my bridle in thy lips. And Dauid sheweth, that then is the season for God to worke for his Church against the enemies, when things are at the worst. *It is time for thee to worke, O Lord, for they haue almost destroyed thy Law. The rage then of our aduersaries cruelty may yeeld comfort vnto vs, as a presage of their ruine at hand: for no violent thing is perpetuall. And when Sathan in his instruments beginneth so to storme and take on, it is an argument, he perceiueh his time is but short.*

But for our comfort against this cruelty of our aduersaries, we learne here further, that our liues, though neuer so much sought for by them, are not yet in their hands, but in the hands of God, and at his disposing, *which hath not giuen vs as a prey vnto their teeth.* We are then in Gods hand, the surest hand that can be, & cannot come into their hands, vnlesse God passe vs out of his hands, and so giue vs vnto them.

The consideration hereof serueth:

First, to make vs trust in God, and call vpon God, committing our soules to him as a *faithfull Creator, and keeper of them, when they are aymed at by any wicked aduersaries.* When Dauids enemies conspired against him, and consulted to rake away his life, yet he trusted in God, and said, *Thou art my God.* But what was the ground of this his trust? Reade the words following: *my times are in thine hands, and not in mine enemies: whereupon*  
he



he also prayeth in the next words, *Deliver me from the hand of mine enemies, &c.*

Secondly, to comfort vs in the greatest rage of our enemies: we are in Gods hands, *in whose hands is our breath, and all our wayes*: hee is Lord both of *life and death*; who, as he is the onely giuer, so also the onely taker away of our life: no enemies, though neuer so many and mighty, are able to take vs by force out of his hands: hee must willingly part with vs, and giue vs (as here the Psalmist speaketh) before they can get the fingering of vs. *Thou couldest haue no power ouer me* (said our Sauiour to Pilate) *vnlesse it were giuen thee from above*. If the deuill cannot hurt the least pigge, without leaue giuen of God, how then shall any of his impes be able without this leaue to hurt the Church of God? Are not *they* farre weaker then their master and father the deuill himselfe? And are not *wee* farre worthier and of much greater value then swine?

Thirdly, to teach vs patience when we are vnder the hands of any of these aduersaries: for how could we come there, vnlesse God had giuen vs vnto them? And if it be Gods doing, then we must be *dumbe*, and *say nothing*, because hee will doe nothing but for our good: if he do giue vs as a prey to their teeth, it is, that being Gods corne, being there grinded, we might make good bread: as *Ignatius*, to be martyred by the wilde beasts, said, *I am the bread of the Lord, and must be ground with the teeth of the Lions, that I may be cleane bread for Christ, who is the bread of life for me*. We are Gods husbandrie.

2

Comfort in  
all dangers.  
Dan. 3. 23.

Iob. 19. 11.

Matth. 8. 31

Matth. 6. 26.

3.

Patience.

Psal. 39.

Euseb. lib. 3.  
cap. 30.

1. Cor. 3. 9.



*Psal. 129. 3.*

2. Similitude  
from the deli-  
uerance of a  
bird out of the  
snare.

How it differeth  
from the  
former.  
Hence.

A double do-  
ctrine of our  
reioycing  
both in Gods  
mercy to vs,  
and iustice to  
the enemies.

*dris.* If he giueth vs when we are fallow ground, into the hands of these plowers, and suffer them to *make long furrowes upon our backs*, it is, that hee himselfe may goe before this plough, as a Seedf-man, sowing that seed which afterward fructifying, may yeeld a goodly crop vnto himselfe.

Thus much for the first similitude: let vs now come to the second; wherein their deliuerance is likened to the deliuerance of a bird out of the snare of a fowler: wherein the aduersaries are compared to fowlers, their subtil deuices to snares, the church to a bird, & the danger of the church, by these aduersaries, to the danger of a bird taken in the snare.

Now in this similitude there is something more then in the former. There Gods not giuing them vnto their aduersaries was mentioned: here his taking or snatching them out of their hands, being as it were already giuen vnto them. There onely their deliuerance from their enemies: here ouer and besides that, the confusion of their enemies, *The snare is broken.*

Where we may obserue, that though chiefly we are to reioyce in our owne good, and the gracious blessing of God vpon our selues; yet we may, nay we ought in this our ioy to haue a secondary respect to the iust iudgements of God vpon our aduersaries; though indeede not so much ours as Gods. In the former verse the Prophet insisted onely vpon the former point, *Praised be the Lord which hath not giuen vs a prey vnto their teeth*; hee saith not, *which hath dinged out their teeth*, or *broke their iaw-bones*: but here he insisteth also vpon the latter praising



praising God, not only for their escaping out of the snare, but also for the breaking of the snare it selfe.

Let vs learn then from this method of the Psalmist, to allot the firstlings, yea, the better and bigger part of our ioy, vnto Gods mercy towards our selues; and then that which remaineth therof, may well be bestowed vpon his iustice towards our enemies. For, the seeing of Gods wrath vpon them is but cold comfort, without the feeling of Gods goodnesse on our selues. What good will our foes miseries doe vs, if we our selues be doubtfull of our owne happinesse, and fearefull also of fellowship with them in that their misery? What good would it do the child to see the rod throwne into the fire, if he him selfe should be throwne in after it? May it not then be said to him, which the Prophet speaketh to the Philistims; *Reioyce not, because the rod of him that did beate thee is broken; for out of the Serpents roote shall come forth a Cockatrice, and the fruite thereof shall be a flying Serpent?* This checketh the vsuall ioy of the world, triumphing at the ruine of their aduersaries, and comforting their soules for all the euill formerly sustained by them, with the retaliation of diuine iustice. But this *reioycing is not good*, to reioyce at the breaking of the Lions teeth, as a worke of Gods anger, more then at the rescuing of our selues as a prey from out their teeth, as a worke of Gods gracious loue towards vs in Christ, and more to be affected with seeing the *snare broken*, then the bird insnared escaping. A manifest argument that we see not, nor feele not as yet the sweet of Gods mercy in our deliuerance, and

1. Part of the doctrine concerning reioicing in Gods mercy to vs chiefly, and in the first place.

Esa. 14. 29.

Vse.

1. Cor. 5. 6.



1er. 25. 27, 28.

Esay 14. 9. 10

Psal. 94. 12.

and that we apprehend it not as a worke of his speciall kindnesse in his Sonne towards vs. If wee did, this would so thoroughly possesse and wholly take vs vp, that we should not haue so much leisure to attend this other meditation of our aduersaries shame and confusion. For the which yet I would haue thee reserue a due place in thy meditation; but yet not so (which is the error of many) as to make it the only prop and pillar of thy comfort. For this of it selfe alone yeeldeth no sufficiency of comfort. For what though thou hast seene the fall of thy foe? vnlesse in him falling, thou see Gods mercy rising to thee, thy aduersary may haue as much cause of laughing at thee, as thou at him: shortly after, thy turne may come to pledge him in that cup whercof he hath begun, & he may welcome thee into the society of the same calamitie with himselfe: As those Kings and Princes in hell (whereof many no doubt had been destroyed by him) rose vp to welcome the King of Babel into their company: *How art thou become weake also as we? art thou become like to vs?* This insufficiency of comfort in our aduersaries ouerthrow, the Church finding in the Psalmes, could not rest therein: and therefore vnto the large description of Gods iudgement against her enemies in the former part, because she could not satisfie her selfe with that contentment it ministred, she addeth afterward a sweet meditation of her owne happines, *Blessed is the man whom thou chastisest, O Lord.* True comfort therefore and sound ioy is grounded not vpon our enemies misery, but Gods mercy to vs, and



and conscience thereof in our selues, when a man hath reioicing in himselfe, and not in another, as the Apostle speaketh in another case.

Well, though the prime and principall part of our ioy in thanksgiuing must be in regard of Gods mercy to our selues, yet wee see also by the example of the Psalmist in this place, how we may lawfully giue thanks for, and so reioyce in Gods iudgements vpon the wicked: *The righteous shall see it, (namely Gods anger consuming the wicked) and reioyce, and wash (yea, and as it were bathe) his feet in the blood of the wicked.* And againe: *The righteous also shall see it, and feare, and laugh at him.* We may then laugh at their ouerthrow, but yet with such a laughter, as must be mingled with, and so moderated by a holy and reuerend feare of Gods awfull Maiesty: otherwise euen this laughter, as loose and licentious, is to bee checked and snibbed with that of Salomon, *Thou art mad, what dost thou, thou mad foole?* This laughter then must be with feare, this ioy with trembling. And in another place God is brought in telling his Church, that *hee will wound the head of his enemies, yea the hairie pate of him that walketh in his sinnes*, that is, euen the most fearfull enemies, that with their gastly visage, deformed with long haire, would strike a terrour into the hearts of the beholders, and that to this very end, *that thou maist dip thy foote in their blood; yea the tongue of thy dogs in the blood of thine enemies.* For in these cases the wicked are not to bee considered so much as men, Gods creatures, or as our owne priuate enemies; but as odious miscreants, and the

Gal. 6.4.

2. Part of the doctrine, concerning our reioicing at the ouerthrow of the wicked.

Psal. 58. 10.

Psal. 52. 6.

Eccles. 2. 2.

Psal. 2. 11.

Psal. 67. 21, 22, 23.



Exod. 15. 18.

Psal. 9. 16.

Psal. 146. 9, 10.

1 Sam. 25. 39.

Deut. 33. 11.

Psal. 129. 5.

Psal. 67. 2.

open and professed enemies of God his glory and Gospell. And therefore we are to know that Gods glory doth notably cleere it selfe in their ruine and confusion. For hereby doth God declare himselfe to *raigne for euer as a King, as Moses sheweth in his song, The Lord is knowne by executing of iudgement.* The Psalmist therefore notably ioynes these two together: *Hee [God] ouerthroweth the way of the wicked: the Lord shall raigne for euer.* As though it could not appeare that God did raigne as a King in the earth, but by the ouerthrow of the wicked.

And as this their destruction is a manifestation of Gods glory, so likewise of our owne innocencie. In which regard it ministreth further matter of ioy vnto vs. On this ground *Dauid* reioyced, when he heard of *Nabals* death; *Blessed be the Lord* (said hee) *that hath iudged the cause of my rebuke at the hand of Nabal.* Whereupon, as when the aduersaries were in the ruffe of their iollitie and pride, we were then to pray, *Smite through the loynes of thine enemies, that they rise not up againe;* and, *They that hate Sion, let them be ashamed, and turned backward:* so when they are throwne downe, and *melted as wax before the presence of the Lord,* we are to giue thanks, for that our prayer is heard. For if they in their rising vp against *Christ* and his beloued Spouse, did shake out of themselves all sense of humane nature, and wholly forget themselves to bee Gods creatures; it is good reason also that in their destruction wee should also forget it, rather then by our remembrance of it wee should any thing abate of our iust zeale, in magnifying the glory both of Gods power and



and iustice, in *sursetting his sword with their blood,*  
and in *filling and fatting it with their fat.*

*Isay 34.6.*

Yet still we must take heed lest any base carnall  
affections sauioring of a reuengefull spirit, insinuate  
themselues, remembring, that we must not simply  
reioyce in their ruine, as it is their ruine, but as it is  
the cleering of Gods glorie, and our owne integri-  
ties, not as it is the ruine of our owne priuate, but of  
Gods professed enemies. For as in this regard wee  
were chiefly to pray for their fall, as we see in *Da-  
uid*, praying that God would cast away his aduersa-  
ries, yet not because his, and had rebelled against  
himselfe, but because Gods, *because* (saith he) *they  
haue rebelled against thee*: so also in the same regard  
are we to praise God for it.

*Psal. 5. 10.*

To proceed yet further in this similitude. As in  
the former similitude the *crueltie* of the aduersa-  
ries, so here specially their *subtltie* is noted; as on  
the contrary in the bird is represented to vs the sil-  
ly simplicity of the Church, and but shallownesse  
in respect of *that deepnes of Satan*. See the how as in  
God *mercy and truth meet*, and mutually embrace;  
so in the wicked, both craft and cruelty, both *Achi-  
tophels* head and *Esaus* hand concurre, conspire,  
and congratulate together, kissing one another.  
Hence it is, that in those liuely colours and cha-  
racters of these monsters expressed in the Scrip-  
tures, as we finde them, for their *sauage wickednesse*,  
clothed with the skins of Lions, Wolves, and such  
like cruell beasts: so for their *slie wilinessse*, wee be-  
hold them also otherwhile in the shape of serpents  
and foxes. And as for the one they are compared

*Doctr. 3.*  
Concerning  
the craft of  
the Churches  
aduersaries,  
ioyned with  
their crueltie.  
*Reu. 2. 14.*  
*τὰ βδελυγτὰ  
καταβῶ.*  
*Psal. 85. 10.*

*Psal. 57. 4.*  
*Luk. 13. 32.*



Psal. 10. 9.

Matth. 7. 15.

Reuel 13. 11.

Gen. 3. 15.

Iohn. 8. 44.

to the Lyon rampant, so for the other, to the Lyon couchant. He lieth in wait (saith the Psalmist) secretly like a Lyon in his den, he lieth in wait to spoile the poore: he doth spoile the poore when hee doth draw him into his net. He croucheth and boweth, that he may not be seene. As for the one, they are likened to Wolves; so for the other, to Wolves hiding themselves in sheepes skinner, that so they may the more easily deuoure. And as for the one, to the Dragon; so for the other, to the Dragon hauing the Lambes hornes. And lastly, as for the one they are resembled to hunters and mighty Nimrods, with open violence (for most part) pursuing their game: so for the other, here in this place to fowlers, that take the bird only by craft and cunning. Neither is it to be marvelled that they thus excell in craft, and (for the most part) are their craftsmasters therein, no more then that the sonne of the goutie man should haue the gout. This disease of the mind is naturall and hereditarie vnto them, they haue it by kinde, being of that serpentine brood, being the seed of the serpent, euen of the old serpent, the deuill, a *liar and murderer* (that is a treacherous murderer) *from the beginning*: wherefore as he lends these his sweet birds his hand in practising, so also his head in plotting mischief, sitting with them in all their consultations, as president of the Councill. Hence it is, that their heads being become very fountaines and forges of wicked wiles, they are so plentifully furnished and fortified with such store and strength of stratagems, as it were many strings for their bow, that when one failes, they might not yet bee at a stand,



stand, and to seeke for another. If *Tobiah* and *Samballat* by flouts and sarcasmes cannot disanimate *Nehemiah*, they will see if they can secretly vndermine him, vnder colour of friendship; their deceitfull and deceiuing both head and heart readily prompting one lie in the necke of another. When these deuices take not, then haue they a mercenarie Prophet to serue their turne; him they suborne to set gins for good *Nehemiah*, in his lying prophesie. But what need we goe so farre as to *Tobiah* and *Samballat*? See we not them, though dead long agoe, yet raised vp againe in the Romanists of our time? what arts, what traps & traines, what frauds or fetches are there, which they haue not vsed, to trie (as it were) their *conclusions* vpon vs; what perfidie, what periurie, wherewith they haue not stained their right hands, the *right hands of falshood*, that they might also haue stained them in our blood? Let that execrable *Parisien Massacre* (the blood whereof stil crieth) speake: where their perfidious hands, contrary to faith solemnly giuen, solemnized the marriage of a King, with the blood of thousands of innocent lambes, deceived with the sheeps cloathing of those Wolves, with the lambs hornes of those Dragons. But why wander we abroad? Abound we not with home examples? And here this one late treason may serue for al; which was the very *quintessence* of all other treasons, and as it were a confection made out of the purest poison of all of them, in regard both of the craft and cruelty thereof, that as *Silla* said of *Caesar*. *there are many Marij in Caesar*, so we may truely say,

*Neb. 4. 1. 2.*

*Neb. 6. 3. 12. 5.*

*Vers 10.*

Shewed in the  
Papists and  
their practices,  
both formerly,

*Psal. 144. 8.*

And of late in  
this their late  
treason.

*Sueton. in Iulio.*



*Plant. in Capt.  
Doli non doli  
sunt, nisi astu  
colat.  
Prou. i. 17.*

*Gen. 27.*

In this Romanish gunpowder, there were many Parisien Massacres, nay, all former treasons couched together as in a *Troian horse*. In these traitors many *Babingtons*, *Parries*, *Lopases*, yea all former Traitors might seeme in a Pythagoricall kinde of transmigration of soules, to be reuiued. What example out of all antiquitie may there bee brought, to sample and parallel this? where shal we finde the like deepnesse in deuising, the like cunning in contriuing, the like closenes in conueying, the like silence in secretting, the like faithfulnessse (if so it may be termed among such vnfaithfull wretches) in perfidiousnes? *They knew* right well, that *craft* (as he saith) *is no craft, vlesse cunningly managed*; and that *the net is spread in vaine before the eyes of the fowle*. Therefore when they were most busied about these snares, did they not put on the vizor of allegiance? did they not couer deep and deadly hatred with lying lips? did they not (aboue that they were wont to doe) in publike writings make faire and goodly semblance of loue and loyaltie? And what a fetch was that of their hunting here neere vs? was not your *Graces* precious soule the venison those *Esaus* hunted after, for to comfort their old father, and now almost dying for despaire, not *Isaak*, but that *Antiebristian* prelate? vnder the pretence of being hunters, did they not shew themselves to bee right fowlers? euen the fowlers here spoken of, that in their nets would haue taken one of our fairest birds, come of a *Phoenix* race? Here then (to passe by that both shamefull & shamelesse shift, wherby they were purposed to haue transla-

ted



red all the burthen of so odious a fact from themselves to others) are two snares of these fowlers: the fained semblance, 1. of their dutifull and well-disposed minds, 2. of their hunting. To the which we may adde the third, the counterfeit profession of kindnes and friendship, which the mightiest of those *Nimrods* alwayes made vnto your Honors, by meanes wherof, hauing so easie *accesse*, he might haue the greater *successse* in his deuillish designs: would he not, vnder the colourable pretence of *visiting* you in way of *kindnesse*, haue visited vs all in the *contrary sense*? saluting your Honors with that *Crocodile* and *Siren-like* salutation, wherewith *Ioab* saluted *Abner* and *Amasa*; and so seizing vpon their prey, and captiuing our princely *Damsell*. Neede wee now any cleerer light to discouer the deepe darknesse of the close and mischieuous fetches of these so pestilent and fraudulent fowlers?

Is not this enough to worke in vs all a perfect hatred both of these fowlers, and of their snares? Shall we any longer suffer these snakes to lie in our bosomes? are they not worthy to be cashiered and abandoned out of all humane societie, the bond whereof is truth, who are wholly made of deceit and dissembling? whose very religion is both vnderpropped vpon, and doth vnderprop and vphold these base practices of cogging, lying, and all manner of false and fraudulent dealing. With what securitie can wee poore silly birds conuerse with these crafty fowlers? how may wee trust them, whom no bands, no not of the holiest and strongest, are able to hold; who, though they might

Hoc calciamen-  
tum confuit  
Hystians: Ari-  
stogoras induit.  
Adagium, in eos,  
qui callide sua  
maleficia in  
alios reijciunt.  
Erasm. ex Dis-  
gen.

Gen. 21. 1.

Ier. 5. 19.

2. Sam. 3. 27.  
and 20. 9. 10.

Vse 1.

Zeale against  
these enemies,  
not to tolerate  
these fowlers,  
but rather to  
ferret them  
out of their  
secretest  
corners.

Ἰσὼν ἐτε βαυδοῦς  
ἐτε οἰκίς, ἐδ'  
ὄρνες μάγει.  
Aristoph.



Iob. 23. 13.

2.

To resist their  
craft, & with  
sound wisdom  
of our owne.

Iam 3. 16. 17.

Matth. 10. 16.

Ecc. 2. 14.

Neh. 6.

Psal. 58. 4. 5.

Luk. 11. 8.

3.

giue ouer this their practice of setting snares for vs, yet they themselves, as long as they remaine with vs, will be snares to vs; as the Canaanites were to the Israelites? Is it not then high time for vs to hunt after them, when they so hunt after vs?

Yea, and is it not fit also that we should labour to furnish our selues with that *pure* and peaceable *wisdom*, which *descendeth from above*, to encounter and oppose vnto that *earthly, sensuall, deuillish* wisdom of theirs? Being as we are, *Sheepe* among *Wolues*, birds among fowlers, it is not meete we should altogether bee as silly as the birds, but that to that harmlesse birds simplicitie and innocencie we should ioyne the wisdom of the serpent, that with *Salomons wise man*, wee should haue *our eyes in our head*, to descric and discouer the deceits of these iugglers, the snares of these fowlers. Let vs take example by *Nehemiah*, who in his serpentine, not craft, but wisdom, still *stopped his eare*, for all those *charmers* (*Tobiah*, and *Sanballat*, and *Eliashib*) *charmed neuer so wisely*. For all their smooth tales, yet they were not able to get within him, or overreach him: he smelt out their close treacherie: the wisdom of the spirit was too hard for the wisdom of the flesh. By him (I say) let vs take example, yea by our enemies themselves, as it were by the vniust Steward, *who are wiser in their generation then the children of light*. Their deprauing and corrupting of that excellent gift of true wisdom should teach vs the right sanctified vse thereof.

And not only so, but also (lest we should seeme

too



too much to leane to our owne wisdom) by faith to fasten vpon him, who is wisdom it selfe, and in whom are hid all the treasures of wisdom and knowledge; who also is made wisdom vnto vs. The Lord is deepe in counsell, and hath wisdom enough for vs all to elude the profoundest policies of the most mischieuous Machiauellians, and so to delude them. Are we then ouer-matched with these subtil serpents? are wee beset on euery side with their snares? flie wee then to our wise God, who can turne *Achitophels counsell into foolishnesse*, who can easily helpe and winde vs out euen of their most intricate labyrinths. This was that which *Dauid* did in like case, when feeling himselfe hampered in the net of the fowlers, he said, *Lord, into thy hands I commit my spirit*. And in another place, hauing by his owne experience discerned the hollow and halting heart of false *Achitophel*, how that warre was in his heart, whilest peace was in his tongue, he maketh this vse of it to himselfe, *Cast thy burthen vpon the Lord*. As if hee should say, Though thou art notable (as indeede it is not fit thou shouldest) to be euen with them in their own kind; and such is thy sincere simplicity, that thou canst not skill of their crafty cranks and pranks, thou canst not tell how to mocke one wicked wile with another, or how to play the *Cretian* with the *Cretian*, the fox with the fox, as it is in the prouerb: yet commit thy selfe to the Lord, and by faith in his pure & perfect wisdom, arme thy selfe against all their poysonfull and pestilent policies. Then though thou wert caught in their snares, neuer so much

2. With faith in Gods wisdom.

Coloss. 2. 3.

1. Cor. 1. 30.  
Iob.

2. Sam. 15. 31.

Psal. 31. 4. 5.

Psal. 55. 22.

Cum Cretense  
Cretizare.  
Ἀλαμνίζειν  
πρὸς ἐτέρην  
ἀλαμνικά.



## Doct. 4.

Gods wisdom  
crosseth euen  
the happiest  
crafts of the  
wicked, that  
may seeme to  
haue hit the  
marke ayimed  
at. He break-  
eth their  
snares after  
his birds are  
taken in them.

Psal. 51. 1.

Rom. 1. 22.

much intrapped and inwrapped, and held as a fettered captiue in them, yet shouldest thou feele the power of Gods hand frustrating the policie of their heads; which is that which here the Psalmist speaketh, *The snare is broken.*

Where further we may obserue how God vseth to dash euen the wisest and most fortunate & successfull subtilties of his Churches enemies. In the former similitude we saw how Gods mercy towards his Church disappointed their crueltie: *Praised be the Lord, which gaue vs not, &c.* Here, besides, more cleerely wee see his power and his wise and wakefull prouidence defeating their craftie policies. It was his mercy specially that gaue not *his turtle* doue vnto the snares of the fowlers, but it was his might specially that deliuered her out, by breaking of the net. So then God fights for vs on euery side: neither is there any thing in our aduersaries to *amare* vs, but there is something in God to bee opposed against it, for to *animate* vs. Are they cruelly malicious? God is farre more compassionately mercifull, that wee may say with the Prophet, *Why boastest thou thy selfe in euill, O man of power? The louing kindnesse of God endureth daily.* Thinkest thou thy malice can overcome this endlesse mercy of God? Are they deepe and deuillish in their wiles? God is infinite and bottomlesse in his wisdom and power, whereby hee so ouer-reacheth the craftiest of those fowlers, that euen then *when they thinke themselves wisest*, because the bird is in the net, he maketh them starke fooles, by breaking of their snare. This is that which *Eli-*  
*phaz*



phaz very lively and luculently describeth, when he saith, *He scattereth the device of the crafty, so that their hands cannot accomplish that which they doe enterprife. He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish. They meete with darkenesse in the day time, and grope at noone day, as in the night.* And this is that which the holy prouerb meaneth, *He that diggeth a pit, shall fall therein; and he that rolleth a stone, it shall returne vpon him.* Haue we not seene this plainly exemplified in *Digbey*, that noble digger? who together with the rest of that digging company is fallen into the pit which they digged for others, if not into a farre worse, euen that, whose descent so easie; ascent out of it, impossible, vnlesse God were extraordinarily mercifull. And in the *Winters*, that haue brought the same winter vpon themselues, wherewith they would haue pinched vs, if not a worse, euen that eternall, horre (and therefore so much the worse, because vnnatural) winter in hell. But herein wee leaue them to God their Iudge and ours: onely let vs make that vse hereof, which *Eliphaz* maketh in the place before cited, to *hope* in this our God, whose strength and wisdom so busieth and bestirreth it selfe for our safety. When wee are in the snare, he breaketh the snare: wilt thou then distrust him, O thou of *small faith*? What though thou art in the snare of the fowler? Is hee not able then to breake the snare? What though thou art in the denne of the Lyons? Is not hee able to stop their mouthes? Yea, what though thou art in the very belly of the Whale? Is hee not able to giue the monster

Iob 5. 12. 13. 14.  
Prou. 26. 27.

Psal. 7.

*Facile descen-  
sus Auerni, unde  
negant redire  
quemquam.*

*Vse.*

To lie on  
God by faith,  
in our greatest  
difficulties.

Iob 5. 15.

Matth. 8. 26.

*δαιμόνιος*,  
that is in one  
word with vs,  
pettifidians, or  
small faiths.

Dan. 6.

Ier. 2.



Exod. 14. 13.

Θεός αὐτοῦ  
 ὑπάρχων.  
 Psal. 67.

Job 13. 15.

1. Thess. 5.

monster a powerfull vomit, and by that power which one day shall cause the graue and Sea to giue vp their dead, to command it to cast thee vp safe and sound vpon the drie land? Though then thy case may seeme in the eyes of flesh and blood irremediable and irrecoverable, and so wholly hopelesse and helpelesse, like to the case of the captiue bird prisoner in the snare; yet cease not to lift vp thine eyes to God, *be still, and waite till thou see the saluation of the Lord* comming downe as it were in an engine, to remedy and right thy cause, to dissolue the *Gordian* knot, to breake the snare of the fowlers; for *unto the Lord belong the issues of death*, as the Psalmist sweetly speaketh. When death hath enuironed thee on euery side, and thou seest no out-gate, no passage, but all wayes of escaping hedged vp on euery side; yet then God can open an issue out of death. Trust him then, euen when he seemes to *kill thee*; for oftentimes he is neuer neerer reuiuing vs, then when hee seemes to kill vs; hee is neuer neerer deliueing his birds *from*, then when he seemes to haue deliuered them *into* the snare of the fowler: and as the wicked are neuer neerer destruction then when they thinke themselves in greatest safetie; so the godly oftentimes are neuer neerer saluation, then when they thinke themselves in greatest danger of destruction; that as when *they cry Peace, peace, perdition is at hand*; so when these cry *Perdition, perdition*, vnexpected peace is at hand, and ioyfull saluation presents it selfe.

And thus much of the first illustration of this  
 thankf-



thanksgiuing, from the repetition of the cause thereof, their deliuerance, set forth by two similitudes: the second illustration followes, from a necessary effect of their thankfulness, viz. reposing of their trust in God for the time to come, whereof they make profession in the last verse, *Our helpe standeth*. Where generally we may obserue:

1 That true thankfulness is no sodaine fit, or momentary passion; the ioy of the godly in Gods mercies is not like a widdowes ioy: but howsoeuer vpon the first apprehension there bee a greater effusion of spirit, and dilating of the heart, and (as the Church sayes) *then (specially) our mouth is filled with laughter, and our tongue with ioy*; yet the fruit and force of this ioyfull thanksgiuing and thankfull ioy extendeth it selfe euen to the time that is to come. As here we see the Church setteth down this as a necessary effect, if not part, of her thankfulness, that for the time to come she would relie on God, euen as much as for the time present shee reioyced in him. A checke to that thankfulness, which vanisheth as the *morning dew*, at the first exceeding hot and violent, but by and by ouersuddenly cooled: which was the thankfulness of the *Israelites*, dancing and singing presently after the drowning of *Pharaoh*; but within three dayes after, turning this their musicke and melody into bitter murmuring at the waters of *Marah*.

2 That thankfulness for mercies past, herein shewes it selfe lasting and during, in begetting in vs hope for the like future mercies: and that where true thankfulness for, there also is certaine hope of receiving

2. The description of the thanksgiuing from the effects, the hope. Whence generally:

*Doctr. I.*

True thankfulness is durable.

*Ps. 16. 2.*

*Vse.*

*Hof. 6.*

*Exod. 15. 10.*

*Vse 2.*

*Doctr. 2.*

Hope in Gods mercy for the time to come, is a necessary effect of thankfulness for his mercy past.



Psal. 9.

Psal. 52. 9.

receiuing mercy. They that truely said with this Church, *Praised be God*, must needes also say, *Our helpe standeth in the name of the Lord*: for they that are truly thankfull, must (as we haue shewed) acknowledge and take speciall notice of Gods power and mercy in the benefits receiued; which if they doe, they cannot chuse but rest and depend vpon God for the time to come: for as *Dauid* excellently speaketh, *They that know thy name, shall trust in thee*. But all they which are truly thankfull, know Gods name, (that is, his might and mercy) and that experimentally. Therefore of necessity they must trust in him. If then thou diddest truely and from thy heart giue God the glory of his grace & goodnes, his power & kingdome, in thy thankgiuing, thou wilt still continue giuing him the same glory in thy hope and expectation of the same his power, kingdome, mercy, &c. to shew themselves againe vnto thee whensoever thou shalt stand in neede. *I will alwayes praise thee* (saith *Dauid*) *because thou hast done this, and I will hope in thy name*. Marke how hee not onely inferreth his hope vpon his thankgiuing, but explicateth in a manner his thanksgiuing by his hope: *I will giue praise* (saith he) *alwayes*. Yea, but how shall this be done? To giue praise, something more easie; but *alwayes to giue praise*, hard. How will *Dauid* giue praise alwayes? He will hope in God. For hope is but a continuation in a manner of our thanksgiuing; for our thanksgiuing is the giuing vnto God the glory of his might, mercy, wisdom, and such like properties. Now by hoping in God we doe all this, and



and so continue still to giue thanks, euen then when our mouthes are silent. Hence it is that *Abraham* in trusting & resting vpon the promise, is by the Apostle said to giue glory vnto God. *Neither did he doubt of the promise through unbeliefe, but was strengthened in the faith, and gaue glory to God.* But how? *Being fully assured that he which had promised, was also able to doe it.* As his faith gaue God the glory of his mercy for the time past, in promising; so both his faith & hope gaue God the glory of his power for the time to come in performing.

Rom. 4.

It shall be good then for vs to try our thankfulness by our hope. By the experience of Gods mercy in our deliuerance, finde we our hope hartened, our confidence in Gods mercy confirmed, that with *Dauid* hereupon we can say, *This God is our God for ever and ever, hee shall be our guide to the death.* Vpon our scaping of *Laban*, can wee encourage our selues, and gather further assurance of preuailing against *Esau*? Can wee salute this our deliuerance by that name which *Rabel* gaue to her first childe, and call it *Ioseph* in the same hope that she did, looking that other deliuerances also shall be added to this? *She called his name Ioseph*, (saith *Moses*, that is, hee will adde) saying, *The Lord will giue me yet another sonne.* Can we in like assurance of hope promise as much to our selues, and say the Lord will yet giue vs another deliuerance? Then are we truly thankfull, as giuing him still in the hope of our hearts, the same glory which at the first wee gaue him in the words of our mouthes. But if *experience breed not hope in vs*, if for all this  
our

*Vse.*  
Tryall of  
thankfulness  
by hope.

Psal. 48. 14.

Gen. 30. 24.

Rom. 5. 4.



Exod 15.

Doct. 3.

Society and  
communion  
of the Saints  
in some speci-  
all, and yet to  
the whole  
Church gene-  
rall deliue-  
rance, should  
confirm their  
communion  
one with ano-  
ther.

Luke 23 11.

our great deliuerance, we shall doubt of lesser deliuerances, like to those Israelites that having been deliuered from *Pharaoh* & his host, shortly after in their distrust of a lesser deliuerance from *this*, began to murmur; we manifestly take from him that glory which before wee gaue him, and so declare our selues vnthankful, our former reioycing not to be good, our former thankfulnes not to be sound.

3 Marke the manner wherein Israel is to professe her affiance in God, as a testimony of her thankfulnesse; namely, that it is in a ioynt consent and sweet conspiration of all their hearts & affections together. *Our helpe*, which also might haue beene obserued in the beginning, where it is said, *May Israel now say*, that is, the whole body of Israel, as one man. But it may come in here also not vnfitly. Fit it is, that they which are members of the same body, equally ioyned together, as by the enemies in their opposition, so by God in his deliuerance, should also ioinc them selues together as one man, in a holy harmony of affections, with one heart and mouth lauding & praising the Lord, and with *one shoulder* pushing at their common aduersaries. If before there were any diuision among the members of the body, the cruell purpose of the common aduersarie to haue spoiled the whole body being crossed by God, should ioynt and fasten them together in the body better then before. If *Herod* and *Pilate*, vpon occasion of persecuting *Christ*, can forget former differences, and renew friendship; how much more then should *Paul* and *Barnabas*, vpon occasion of being persecuted? should



should not the storme driue the sheepe closer together, which before were scattered? Thus was it with those two reuerend Prelates & Martyrs, *Ridley* and *Hooper*, made friends by the common persecution in *Q. Maries* dayes, notwithstanding they varied somewhat before in the dayes of peace, who if they reconciled themselues vpon the common hatred of the aduersaries, what an increase would that their reconciliation haue receiued vpon the like experiēce also of the cōmon loue of *God*, in deliuering them frō that fiery persecution in worthy *Q. Elizabeths* dayes, in case they had liued so long?

Marke how after the profession of thankfulness commeth in this profession of their hope. Little reason hath he to hope for any acceffe & addition of new fauours, that is not thankfull for old. Nay, as one well saith, they must needs doubt whether any help wil be yeilded them or no in their necessitie, that are forgetful & regardlesse of benefits receiued. This therefore must teach vs to labour for that thankfull heart, mouth, and life before described, and then may wee well expect further helpe from *God*, and in this expectation confidently say with the Psalmist here, *Our help standeth in the name of the Lord*. Hence it was, that *Iacob* being to pray for deliuerance from *Esau*, beginneth that his new sute with a thankfull commemoration of former benefits. *God* stoppeth his eare at the prayer of the vnthankful wretch. Thus do some interpret that of the Apostle, *Let thy requests be made knowne to God in prayer with giuing of thanks*. As though *God* tooke no notice of their prayers, that doe not withal giue

K thanks.

Acts and Monuments.

Doct. 4.

He onely that is thankfull for old benefits, may looke for new.

*Pislo de vita*

*Mosis:*

Βοηθῶν ἀ-

ναγκῇ ἀνα-

πέμψας τὸς ἐπι-

λήσμονας

χαρίτων.

Gen. 32. 10.

Phil. 4. 6.



thanks. What hope the can such haue in their praier, who are altogether of such a crauing nature, with the horseleach continually crying, *Giue, giue,* themselues yet neuer giuing vnto God this his due of their praise? though *it be a more blessed thing to giue then to receiue,* as vnto man; so likewise vnto God; specially since these our gifts vnto God are hooked & limy gifts, it being our next way to draw on new benefits, to be thankful for the old. So that after once with this Psalmist we haue said heartily, *Praised be the Lord,* we may with him also say boldly, *Our helpe standeth in the name of the Lord;* assuring our selues that God praised of vs will alwayes bee profitable vnto vs. Wherefore let vs not onely with the issuy woman go about to sucke & draw vertue out of Christ in praier, but with her also let vs com & confesse that we haue drawn vertue out of him, which is done in praise: for by this meanes (as here we see) we gather hope of drawing more from him.

More specially

But let vs more particularly enter into the examination of this profession of their trusting in God  
*Our helpe is in the Name of the Lord.*

Exod 34.5.6.

*In the Name.* ] That is, in his holy attributes, specially of might and mercy, as appeareth in *Exodus*, where God is said to proclaime his name to *Moses*, when he said, *The Lord, the Lord strong and mercifull, &c.* For by these properties is God knowne, as men by their names.

That we may the better iudge both of this placing our hope and help (that is in one word, *Confidence*) in God, what it is, and of our selues whether wee haue it or no, (for herein how easily doe we deceiue



deceive our selues?) wee will consider these three points: 1. The ground whereon we are to build our hope. 2. The manner wherein we are to hope. 3. The effects of our hope.

The ground of this hope is double.

1. The knowledge of the power & goodnes of God, and other such like properties: *They that know thy Name* (saith the Prophet) *will trust in thee*. Knowledge then of these properties is required, & that not onely *General*, but also *Speciall*, which is the knowledge of *Faith*. It is not sufficient to beget this confidence in mee, that I know that God in himselfe is mercifull and powerfull, (for so doe the devils themselves, who yet trust not in, but tremble at God) but that he is mercifull to me, and powerfull for me, and in my behalfe. Hence the Apostle, *I know whom I have beleueed*, namely, a God, both willing and able to keepe that wherewith I have trusted him. None that is wise will trust that man whom he knoweth not, though he see him; much lesse then an vnknowne God, whome though hee should know, yet he could not see with bodily eies. If then with the Apostle thou wouldest make God thy depositary, and trust him with thy selfe and all thou hast, thou must with the same Apostle *know* whom thou trustest, both what he is, and how hee standeth affected towards thee. Though I know such a man to be of a kind & courteous disposition & withall furnished with many faculties of doing good turnes, yet vnles I haue some speciall interest in him, and know that hee is well-affected to me, I haue no iust ground of reposing any certaine trust

3. Points concerning hope.

I. The ground of it, which is two-fold.

1. The knowledge of Gods goodnesse, and that *Psalm. 9. 16.* Speciall.

*James 2. 19.*

*2. Tim. 1. 12.*



Epheſ. 3. 12.

2. The know-  
ledge and con-  
ſcience of our  
owne repen-  
tance.

Hol. 12. 6.  
Pſal. 37. 3.

Eze. 10. 3

Rom. 5. 4.

Luke 7. 50.

in him. Faith then muſt be the foundation of hope, as the Apoſtle ſheweth, when he ſaith, *that by Chriſt we haue boldnes, and entrance with confidence by faith.*

But in the matter of faith men are ſubiect to the deluſion of their owne deceitfull hearts, as well as in the matter of hope. Therefore the ſecond ground of this our hope is to be noted, and that is repentance and reformation: for this is the condition of all Gods promiſes, without which we are to hope for nothing. Therefore excellently ſaith the Prophet, *Turne thou to thy God, keepe mercy and iudgement, & hope ſtill in thy God.* And the Pſalmiſt, *Truſt thou in the Lord, and doe good.* And Szechaniah, *There is hope in Iſrael concerning this,* namely the remiſſion of that their ſin of hauing ſtrange wiues. But how is their hope? though they continue in it ſtill? Marke the words following: *Now therefore let vs make a couenant with our God, to put away all our wines,* that is, *our unlawfull wines.* Men miſerably mocke their owne ſoules, when they ſay they hope in God for mercies, either ſpirituall or temporall, and yet liue and lie in their ſinnes. Neither will the former experience of Gods mercy breed this hope in thee, if the care of keeping a good conſcience be wanting. Experience indeede (as Paul ſaith) *breedes hope,* but in a good conſcience: for in a bad conſcience it ſerueth rather to breed deſpaire, ocaſioning it to reaſon thus with it ſelfe: Gods ſpirit thus long hath ſtriuen with me, heaping mercy vpon mercy, and thereby inuiting me to repentance: but I haue deſpiſed butbert to the counſell of God againſt mine owne ſoule. I haue abuſed his patience. Thinke I that he will



will alwayes take this at my hands? What can remain now but a fearful expectation of vengeance? *The ground that drinketh in the raine, and yet bringeth forth thornes and briers, is neere unto cursing.* So farre then is the experience of Gods mercy from begetting hope in the wicked, that it begetteth the clean contrary: or else, if it doe beget hope, it is a vaine and presumptuous, a blinde and blushing hope, a hope which shall hop headlesse in the ende, as wee see in *Sennacherib*, vpon the experience of Gods former mercie in his victories, gathering hope of victorie also ouer *Ezekiah*: but yet no other hope, then such as made him ashamed in the end. Therefore he plaied but the sophister with his own heart, when he reasoned thus: *Haue the gods of the nations deliuered their lands out of the hand of the King of Assyria? Where are the gods of Chamath & Arpad, &c.*

Heb. 6. 8.

2. King. 19.

The second point is the manner how wee must hope, and this is notably expressed in the Psalme going before this: *Behold, as the eyes of seruants looke vnto the hands of their master, & also the eyes of a maiden vnto the hands of her mistresse; so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.* And againe: *The Lord delighteth in them that attend on his mercy.* This hope then must not bee ouerhastie; no, *be that beleeueth, will not make haste*: but being vnder-propped with patience, it must without fainting hold out and hold vp it selfe, though it be long before it be satisfied; it must wait Gods leisure, and giue due attendance on God, till hee cleere and crowne our good life, euen as God in a manner waited on vs till we corrected our euil life.

II. The manner of it.  
Psal. 123. 2.

Psal. 147. 11.  
Isay 28. 16.  
Rom 8. 25.  
Sustine tu illum  
qui sustinuit te.  
Sustinuit ille te  
dum tu corrige-  
res vitam ma-  
lam: sustine tu  
illum dum coro-  
net vitam bo-  
nam. Aug.



III. The effects, which are two :  
1. Earnest seeking to God, euen in the presence.

Prou. 18. 10.

Matth. 4.

Luke 12. 15.

Matth. 6.

Here then the wearish and fainting hope, impatient of delay, is censured.

The third point followeth, namely, the effects of this hope, and they are specially two.

The former whereof is, to make vs with as great care and contention in prayer, to seek vnto God in the presence of the means, as in the absence. Otherwise, if we resort vnto God in the want of the outward meanes, but when wee are well backed with them, trouble him no longer; it is argument that our helpe stands not in the *strong towre of the Name of the Lord*, but in the *broken reed* of the meanes, and that wee haue said to the *arme of flesh*, *Thou art my confidence*. For if we relied wholly and onely vpon God, how could wee then secure our selues in the means? knowing that God, as he is powerfully present oftentimes in the vtter absence, so he is as farre absent in the most powerfull presence of the means, & that there is no such fatal necessity of the *Stoicks*, whereby the first cause is tied vnto the second. If then the rich man that hath his barns & cofers full, did yet wholly depend vpon Gods prouidence for his life, knowing that *man liueth not by bread, but by euery word that proceedeth out of the mouth of God*, and that *though a man haue abundance, yet his life consisteth not in his riches*; then, euen in this his great abundance, he would as heartily pray, *Giue me this day my daily bread*, as the poorest *Lazarus* in his greatest penury. And so that City which maketh the vigilant eye of Gods prouidence her surest defence, though furnished with many watchmen, would not yet for all this slacke any thing of her former care



care & zeale in praying to God, which she vsed being naked and destitute. But marke the common practice of the world: when means faile them, then there is some shew made of going to God: but when the meanes in good strength and sufficiency are present, there they hide and couer themselves: farwell Gods wing, they will be beholding to him no longer: which plainly conuinceth them of lying, when they vse these words, *Our help standeth in the name of the Lord.* The latter effect of this hope is to make vs comfortable and couragious in the defect of all meanes whatsoever. It is but a lame and halting hope, which cannot goe to God without the stilts and crutches of outward meanes. He that hopes in God, must needs also with *Dauid* comfort himselfe in this his God, euen when there is nothing else to yeeld him any comfort. Therefore this hope is called a *lively* hope, because in all distresses whatsoever it cheereth the heart, putteth life & spirit into it, when almost dead and wholly dejected, and will not suffer it to let goe her gripe which she hath of the promises, or to *cast away that her confidence, which hath so great recompence of reward.* Hence the Apostle saith, *Likewise also the spirit helpeth our infirmities.* What is it together with which the spirit helpeth our infirmities? It is our hope & patience whereof he had immediately spoken before. In this regard hope is compared to an ankor, which staies the ship in the storme, and to the corke of the net, which swimmeth aloft when the rest of the net sinks. Examine we the our hope by this effect also. Shal we not find that, these valorous hearts of ours which

2. Comfortable confidence in God, euen in the absence of the meanes.

1. Pet. 1.4.

Heb. 10. 35.

Rom. 8. 26.  
Συνδυνασται.  
Βάναται.  
E. uel. 24. 25.  
Heb. 6. 19.



Prou. 28. 1.  
 Esay 7. 2.  
*Nomi ego istos  
 in pace leones,  
 in praelio cer-  
 uos. Tertul.*

which in the abundance of meanes were *bold* and vndaunted *as Lions*; in the want of them, are as the trembling leaues of the trees shakē with the wind? Why, but if God were the stay & staffe of our confidence, why then suffer we such troublesome and tumultuous terrors to seize vpon vs? Though the meanes be gone, yet the matter of our hope, God himself abideth by vs, who in the end of this verse, for the better supporting of our hope, is set forth vnto vs by his omnipotent power, witnessed in the creation of the whole frame and furniture both of heauen & earth, that we might assure our selues so oftē as we cast our eye vpon this goodly sight, that the same God, who was able to make al things that are, *something*, when before *nothing*, is much more able to keepe them from becomming nothing, being already something: And that he which made the world, and vs in it, is as able to continue both it and vs in it: and that he which made not onely the earth for his elect here to fight in, but the heauen also hereafter to *triumph* in, will sooner suffer heauen and earth both to perish, then any of those his elect, for whose sake both earth & heauen to were made, to miscarry, or their company wholly to be rooted out by the opposite company of the malignant: that so by this glorious sight of the creation, faith in the creature might be created, at least recreated and reuiued in vs, hereby we learning in *well-doing to commit our selues to God as vnto our faithfull Creator* by Iesus Christ, to whom be all power and praise for euermore.

FINIS.